THE MOTHER AND *the Child.*

A ſhort Catechiſme or briefe *ſumme of Religion, gathered out* of Mr. *Cragges* Catechiſme, for the fitting of little Children, for the publick Miniſtery.

With ſhort, very comfortable and fruitfull Meditations on the Lords Prayer.

Together with other briefe and profitable *Meditations on the ſeuen* penitentiall Pſalmes.

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BIBLIOTHECA·BODLEIANA·

A Short Catechisme.

Mother.

WHo made you?

Child. God.

M. VVhy did God make you?

C. To serue him.

M. How will God be serued?

C. According to his word.

M. VVhere is that word written?

C. In the old and new

Teſtament.

M. VVhat is the olde Teſtament?

C. **The Law of God.**

M. VVhat is the Law of God?

C. **To loue God and my neighbour.**

M. VVhat doth the Law ſhew vs?

C. **Condemnation.**

M. VVhether doth the lawe lead vs?

C. **To Jeſus Chriſt our Sauiour:**

M. VVhat is the new Teſtament?

C. **The Goſpell of Chriſt.**

M. What is the Goſpell

of

of Christ?

C. **The power of God to saluation.**

M. To whom?

C. **To them that doe beleeue.**

M. In whom do you beleeue?

C. **I beleeue in God the Father, &c.**

M. Why doe you say, I beleeue, and not wee beleeue?

C. **Euery one must bee saued by his owne faith.**

M. Why doe you call God Father?

C. **Hee is so to vs in Christ Iesus.**

M. Why doe you call God Almightie?

C. **Becauſe he rules all things.**

M. Why is this added; *maker of heauen and earth*?

C. **Becauſe we ſhould ſeeke God in his creatures.**

M. Why ſhould we ſeeke God in his creatures?

C. **Wee cannot comprehend his diuine Maieſty otherwiſe.**

M. Why do you beleeue in Ieſus Chriſt?

C. **Becauſe hee is God.**

M. VVhy is he called Ieſus?

C. **Be-**

C. Because he saueth vs from our sinnes.

M. Why is hee called Christ?

C. Because hee is our King, Priest, and Prophet.

M. VVhy is he our King?

C. Because he ruleth vs.

M. VVhy our Priest?

Because hee prayeth for vs.

M. VVhy our Prophet?

C. Because he teacheth vs.

M. VVhat gather yee of this?

C. Whom hee doth not rule and teach, hee

will not pray for them.

M. Why is he called Gods onely Sonne?

C. **He is so by nature, and we by grace.**

M. VVhy was he conceiued by the holy Ghost?

C. **Because hee should be without sinne, and so sanctifie vs.**

M. Why was he borne of the Virgin Mary?

C. **To shew that hee was a very man.**

M. VVhy did hee suffer death?

C. **To deliuer vs from death.**

M. VVhat was Pontius Pilate?

C. A

C. **A wicked Iudge.**

M. VVhy was he crucified on the Croſſe?

C. **Becauſe that death was accurſed of God.**

M. Why was he buried in a new graue?

C. **To ſhew that hee roſe againe by his own power.**

M. Why did he riſe againe?

C. **For our Iuſtification.**

M. VVhy did he deſcend into hell in his ſoule, to the place of the damned?

C. **To deliuer vs from thence.**

M. VVhy did he aſcend into heauen?

C. To take possession for vs, and to make intercession for vs.

M. What is meant by sitting at the right hand of God?

C. That all power is giuen him in heauen and earth.

M. Hath God a right hand?

C. No: but its spoken for our capacitie.

M. What is it to vs, that Christ shall come to iudge?

C. Great comfort.

M. Why?

C. Because our Sauior shal be our Iudge.

M. What

M. What meane you by the quick and the dead?

C. **Them that bee aliue then, and them that bee dead before.**

M. Why doe you beleeue in the holy Ghost?

C. **Because hee is God.**

M. Be there three Gods?

C. **No: one God, and three persons.**

M. Which be they?

C. **The Father, Son, and holy Ghost.**

M. What is the Church?

C. **A company of elect people appointed of God to bee saued.**

M. How many markes hath

hath it?

C Three: preaching of the word, ministring of the Sacraments and discipline.

M. What is preaching?

C. A solemne declaration, and true interpretation of the worde of GOD by doctrine to beget faith, and increase it.

M. What is a Sacrament?

C. A publicke action, ordained of God, being a visible signe signifying Christ: to bee used of his Church, for the strengthening of faith, till Christ come againe.

M. How

M. How many Sacraments be there?

C. Two: Baptisme, and the Lords Supper.

M. What is Baptisme?

C. The first Sacrament of the new Testament, that sealeth vnto vs by the washing of water, the forgiuenes of sins by the bloud of Christ.

M. What is the Lords Supper?

C The second Sacrament of the newe Testament, that sealeth vnto vs by receiuing bread and wine, the

the partaking with Christ and his benefits.

M. Who must receiue this Sacrament?

C. **They that can examine themselues.**

M. Who must deliuer the Sacraments?

C. **They that haue authority to preach the word.**

M. Which of the Sacraments haue ye receiued?

C. **Baptisme.**

M. Why receiue yee not the Lords Supper?

C. **Because wee bee children, and ignorant, and cannot discerne the Lords body.**

M. What

M. What is discipline?

C. **Orders in the Church, agreeable with the word.**

M. How long must these Orders continue?

C. **Till Iesus Christ come againe.**

M. What if any be not of the Church?

C. **They that be not of the communion of Saints, cannot haue the forgiuenesse of sins.**

M. What is the forgiuenes of sinnes?

C. **Iustification, peace of conscience, ioy in the holy Ghost, and deliuerance from the wrath**

to

to come.

M. Doeye beleeue that your bodies ſhall riſe againe?

C. Yea, but of another qualitie.

M. What reaſon haue ye for it?

C. It is a matter of faith, and not of reaſon.

M. What haue yee to ſtrengthen your faith?

C. The almightineſſe of God: and the likenes of Chriſt.

M. What learne you by this?

C. That God beeing Almightie can doe things

things impossible.

M. What more?

C. **That Christ died and rose againe: and so shall we.**

M. Shall not the wicked also rise againe?

C. **Yes: but to euerlasting paine, as the godly to euerlasting ioy.**

M. Doe yee beleeue all these articles of our Creed?

C. **Yea: and the Lord strengthen my weake beliefe.**

Those that will see further of this, looke his Maiesties Catechisme, made by Mr *Craige*.

Commandements.

M. What is the Law of God?

C. To

C. To loue God and my neighbour.

M. Of how many commandements doth the law consist?

C. Of ten.

M. How bee they diuided.

C. Into two tables.

M. How many are in the first table?

C. Foure: which shew our dutie to God.

M How many in the second table?

C. Six: which shew our dutie to our neighbour.

M. Which is the first commandement?

C. Thou

C. Thou shalt haue no other Gods, &c.

M. What is the breach of this commandement?

C. Atheisme, Papisme, Ignorance, and Infidelitie.

M. What is the second commandement?

C. Thou shalt not make to thy selfe &c.

M. What is the breach

C. To worship God according to mens inuentions.

M. What is the third commandement?

C. Thou shalt not take the name &c.

M. VVhat

M. What is the breach of this commandement?

C. **Vaine swearing, and a wicked conuersation.**

M. What is the fourth commandement?

C. **Remember that thou keep holy &c.**

M. What is the breach of this commandement?

C. **In doing any thing of our own, for profit or pleasure.**

M. What is the fift commandement?

C. **Honour thy Father and thy Mother, &c.**

M. What is the breach of

of this commandement?

C. **Disobedience to our Superiours: or want of duty to our Inferiours.**

M. What is the sixt commandement?

C. **Thou shalt not kill.**

M. What is the breach of this commandement?

C. **Unlawfull smiting of the hand, or malice of the heart.**

M. What is the seuenth commandement?

C. **Thou shalt not commit adulterie.**

M. What is the breach of this commandement?

C. All

C. All vncleannesse of bodie and minde.

M. What is the eight commandement?

C. Thou shalt not steale.

M. What is the breach of this commandement?

C. The taking away of my neighbors goods, by fraude or violence.

M. What is the ninth commandement?

C. Thou shalt not beare false witnes.

M. What is the breach of this commandement?

C. All lying and backbiting.

M. What is the tenth com-

commandement?

C. **Thou shalt not couet &c.**

M. What is the breach of this commandement?

C. **All euill desires and motions of the heart.**

They that will see this more at large, let them reade Mr. Dod on the commandements.

M. To whom doest thou pray?

C. **To God alone.**

M. In whose name?

C. **In the name of Iesus Christ.**

M. After what manner?

C. **As Christ taught**

his disciples.

M. What be the words?

C. **Our Father, &c.**

M. How many Petitions bee there in this Prayer?

C. **Six.**

M. How bee they diuided?

C. **The first three, for the glorie of God: the second, for our commoditie of bodie and soule.**

M. What bee the first words?

C. **Our Father which art in heauen.**

M. What is meant by this?

C. **It is a Preface, to**

vreede

breede reuerence before prayer.

M. Why is this title *our*, and not *my*?

C. I pray for my brethren, as for my selfe.

M. VVhy doe you call God father?

C. Hee is so to vs in Christ Iesus.

M. Why doe you place him in Heauen?

C. It is the seat of his Maiestie.

M. What is the first Petition?

C. Hallowed bee thy name.

M. How is his name hallowed?

C. When wee know him in understanding and in practice.

M. What is the second petition?

C. Thy kingdome come.

M. What is meant by this?

C. The kingdome of grace and of glory.

M. What is the third petition?

C. Thy will be done in earth, &c.

M. What doe you pray for, here?

C. Willing obedience and contentation.

M. What is the fourth petition?

petition?

C. **Giue vs this day our dayly bread.**

M. What doe you aske in this Petition?

C. **All things necessary for this present life.**

M. What is the fift Petition?

C. **Forgiue vs our trespasses.**

M. What is the forgiuenes of sinne?

C. **Justification by Christ.**

M. What meaneth, *as wee forgiue &c?*

C. **It is our comfort, if we feele our readi-**

nesse to forgiue others.

M. What is the sixt Petition?

C. Lead vs not into temptation.

M. What do you desire in this?

C. To bee kept from those that lead to sinne.

M. VVhy is it added, *for thine is thy kingdome, power &c?*

C. To shew vs that all praise is to be giuen to God at all times.

Amen. Wee trust it shall be so.

FINIS.

COMFORTA-
ble and fruitfull Meditati-
ons on the Lords
Prayer.

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Meditations vpon the *Lords Prayer.*

O My God, I come vnto thee, as to the cõmon Father of all the world; euen vnto thee doe I make my ſupplication, who in the creation and preſeruation of all thy works, haſt manifeſted thy more then fatherly loue and affection. I come to thee, as to my true and gra- Our Father.

cious Father, which haſt not onely giuen me my being, life, and motion, as thou diddeſt to other creatures; but powred out thy ſpirit vpon me, and lightened my ſoule with the heauenly rayes of thy diuinity. I come vnto thee, my God, beeing regenerate and incorporated into thy family, by thy free grace and boundleſs bounty. I come, hauing appeaſed the anger of my Father, by the ſatisfaction of my Redeemer: I come, becauſe it hath pleaſed thee to call mee, and to ſpread out thy gracious armes, ready to receiue me.

Receiue

Receiue me then, not in the auſteritie of a iuſt Iudge, but in the tender compaſsion of a mercifull Father. And accept this my humble prayer, which my heart hath conceiued, my lippes diſcloſe, and my voice doth ſend vp to the fauourable eares of my heauenly Father. And ſince it is thy good pleaſure, O Lord, that I thus cal vpon thee, Grant, O grãt I beſeech thee gracious God, that it may reach euen vnto thee which art in heauen. I know aſſuredly that thy throne is in the higheſt heauens; that the Sunne, the Moone, and the ſtarres,

Which art in Heauen.

ſtars, are vnder thy feet, that the earth is but a point, to thee, and I the leaſt part of the earth, yea, leſſe then nothing. VVho then hath made mee ſo hardy as to dare to lift vp mine eyes to thy moſt glorious Maieſtie? It is euen thou my God; who haſt ſet thy ſelfe ſo high, to behold all the workes of thine hands, to ſupply all our wants, and dayly to diſtill downe thy grace into our hearts, as a moſt ſweet morning deaw. It is thou, who haſt ſaid, Aske and yee ſhall receiue: Call vpon mee, and I will heare thee. But how can I call

call vpon thee, vnleſſe I put my confidence in thee, and take faſt hold of thy promiſes by a firme and faſt faith? O then infuſe it into my ſoule, and engraft it in my heart; (for it is a gift that commeth from the ſtore-houſe of thy grace.) And as ſometimes thou didſt cauſe the mouthes of babes and ſucklings to reſound thy praiſe, ſo at this time gouerne the Infancy, and ſtrengthen the weakenes of my hart, that it may ſend out that prayer which is acceptable in thy ſight. And that it may appeare that the prayer of my lips

proceedeth

proceedeth from the meditation of my heart: and that notwithſtanding the heauie maſſe of my ſinfull fleſh doth oppreſſe my ſpirit; yet, vnder that burthen, it doth breath forth thy honour and praiſe. The firſt requeſt which I make vnto thee, is, that thy name may be ſanctified; or rather that thy Name may ſo ſanctifie mee, as that I may be able to bleſſe and magnifie it. But, which of thy names ſhall I bleſſe. That wherewith thou haſt deſtroyed, and confounded all the enemies of thy people; or that wherewith thou haſt bleſſed

Hallowed be thy name

bleſſed all the Nations of the earth ? Wilt thou bee praiſed, as Lord of Hoſtes, the God of power ; or as the Sauiour and Redeemer of the world ? Shall I declare how thou haſt made all things of nothing, how thou haſt ſpangled the heauens with ſtarres, adorned the earth with fruits and flowers, watered it with riuers, and filled it with liuing creatures ; yea, and aboue all, haſt created man, & formed him after thine owne Image ? Or ſhall I ſpeak only of this incredible loue, wherby thou haſt giuen-ouer vnto death thine

only

only Sonne, that we might bee restored to euerlasting life? My spirits, O Lord, are too faint for so great an enterprise, and my breath would faile before I could recount the least part of them. Let it therefore suffice, that I sanctifie thy name in an humble and chast thought, and that my minde may euer be fast fixed in the meditation of thy goodnes: forasmuch as it hath pleased thee at all times to bee so good and gracious to mee. So that I and all those whom thou hast placed in this world, as in the midst of a rich and

glorious

glorious Temple to behold, and admire thy diuine Maieſtie; may wholly apply all our faculties and vnderſtanding, to the apprehending of thy will. That ſo beeing all of vs re-vnited and linked in one and the ſelfe-ſame deſire to ſerue thee, thy Kingdome may come: that wee hauing caſt off the yoake of ſin, which hath ſo long held vs in thraldome, thy loue alone may rule in our conſciences full of happineſs and true felicitie. For to obey thee, is to commaund our diſordinate affections: to commaund them, is to be Maiſters

Thy Kingdom come.

ſters of our ſelues; and to bee Maiſters of our ſelues, is more then ſoueraigne principalitie. A ſweet thing it is, to ſerue thee, O my God: thy yoake is eaſie: and al the tribute thou exacteſt of vs, is onely that wee will be willing to be made happie. Confirme and ſtrengthen in vs this will; and graciouſly aſsiſt the zeale of thy ſeruants, to the beating downe and repreſsing of their inſolence who blaſpheame thy ſacred Maieſtie: to the ende that thy Law and truth may raigne ouer all the world. O thou King of Kings, who ruleſt

in

in our hearts, and in our humilitie & obedience doeſt eſtabliſh thine Empire; ſubdue our wils vnto thy law: that ſo whileſt all of vs, with one accord, ſhall aime at the ſame marke, & aſpire to the aduancement of thy glorie; our good workes may teſtifie the diſcipline of our heauenly King: to whom (as his deuoted ſubiects) wee render homage and fealtie, for thoſe manifold and great gifts and graces which wee hold of his bountie. But what obeiſance can wee render thee? How can wee attaine to that height of perfection as

as is due vnto thee? who is able to ſound the depth of thy thoughts? or who is able to fulfill thy will? All wee can doe, is but to pray vnto thee that thy will may bee done. For ſeeing that thou art euen goodnes it ſelfe, and therefore wilt nothing but what is good, and that with thee to will and to doe, is all one; wee doe in this Prayer wholly commit our ſelues to thy will, who art neuer wanting to will vs well, and to do whatſoeuer thou in thy goodnes knoweſt to be expedient for vs. Whatſoeuer thou haſt vvilled, O Lord,

Thy will be done.

hath

hath been done: and from this thy good wil and pleasure, as from an euer-flowing fountaine, are deriued so many good things, as the whole Globe of the earth is filled, and the immense circle of the heauens is beautified therewith. Continue then this thy goodnes vnto vs: and forasmuch as thy loue is as fire, (which augmenteth where it meeteth with combustible matter) and that it encreaseth in wel-doing to vs, euen to vs poore miserable wretches, in whose misery and infirmitie, it may finde matter enough to worke vpon) when

when I pray to thee, my God, that thy will may bee done, the intent of my prayer is, that it may pleaſe thee to roote out of mine hart all worldly wil, which ſpringing from the corruption of the fleſh, is no waies compatible with the law of the ſpirit: That thou wilt neuer giue me the raines to liue at mine owne pleaſure: and ſeeing that thou haſt vouchſafed to honour me with ſo high a title as to be ſtiled thy ſonne, thou wilt not emancipate or giue me ouer to mine affections; but keepe me vnder the rodde of thy lawe, vnder the tutelage

telage of thy Commandements. So ſhall I, togither with all thoſe that haue vowed alleageance, and are thy faithfull ſeruants, readily and cheerefully betake our ſelues to thy ſeruice; and during our abode in this life, ſtriue to ſet forth thy glorie here on earth: which is ſounded without ceaſing by that heauenlie quire of bleſſed Saints and Angels, in thy holie and heauenly habitation. In earth as it is in heauen.

But ſuch is the frailetie of our mortall bodies, dailly fading and falling away, that without dayly repairing and ſuſtenance, they make

Giue vs this day our daily bread.

make vs vnapt to ſerue thee; wee therefore make our daily recourſe vnto thee, for ſuch things as are neceſſarie to the maintenance of our life; beſeeching thee to giue vs our daily bread. But giue vs withall, O God, grace ſo to vſe it and all other good gifts; that in nouriſhing our bodies, wee ſtarue not our ſoules, and make them vnable to attaine to the knowledge of thy truth. That togither with thy bountie, receiuing alſo thy benediction, we ſettle not our affections vpon worldly, and tranſitorie things; ſo paſſing

ſing through things temporall that wee finally loſe not the eternall. Let not the taſte of this earthly bread make vs to forget that heauenly Manna, that bread of life, which nouriſheth and cheriſheth our feeble ſoules, filleth our mouthes with heauenlie plenty, and maketh vs the liuing Temples of our God, by receiuing him into our bodies through a ſtedfaſt and liuely faith. Grant vnto vs, my God, that by receiuing this bread, our hearts & conſciences may bee fullie aſſured that wee are incorporate with our

Redeemer, and become fellow-members of our head Christ Iesus: and that as hee taking vpon him our flesh did vndergoe our death; so wee clad and inuested with his, may bee made partakers of his immortalitie. And since it hath pleased thee to make vs the vessels and receptacles of thy diuinitie, purifie and cleanse our hearts, and renew and rectifie all our affections, that there may bee nothing to cause thee retire, and leaue vs destitute of thy grace and our saluation. But wee cannot bee cleansed, vnlesse thou forgiue

Forgiue vs our tresspasses,

giue vs our treſpaſſes, and wipe away our iniquities. For wee haue beene ſlaues vnto ſinne and death: and whatſoeuer wee can call ours, belongeth vnto them. Neither haue wee ſo much as one mite toward the paying of our ranſome or acquiting our debt. Of thee therefore muſt wee expect forgiuenes, who haſt once redeemed vs by thy precious bloud, and made vs free from Satan our arch enemie: but wee daily fall againe into the hands of our enemies by committing millions of ſins which bring into ſlauerie, and

make vs lyable to grieuous puniſhment. Yet let not this O my God, cauſe thee to ſhutte vp that treaſure from vs, whence wee may take the price of our liber-tie. Let not, O Lord, our obſtinacie in back-ſliding, take away thy conſtancy in pardoning: but let thy mer-cifull hand be euer ready to reforme vs. For ſinne euer ſince the fall of our firſt father Adam, is as it were incorporated into our ſin-full fleſh, and dayly increa-ſeth and groweth with vs: ſo that the older we grow, the fowler and filthier wee appeare, vnleſſe it pleaſe

thee

thee to apply dayly vnto our maladies the merits of thy Paſsion: that as we by our in-bred corruption do wound and exulcerate our cõſcience, ſo thou wilt graciouſly refreſh it, by curing our wounds, and ſuppling them with thine oile of mercy. Otherwiſe, vvell might we feare, O Lord, leaſt caſting downe thine eyes dayly vppon vs, it would as it were grieue thy holy ſpirit ſo oft to returne vnto vs, by reaſon of our manifold ſins and offences. O then pardon our offences, that is to ſay, our whol life: and ſo pardon vs O

As we forgiue them that treſpaſſe againſt vs.

heauenly Father, as we forgiue them that haue offended vs. Make vs euermore to ſet before our eyes that loue wherewith thou haſt lou'd vs, in vndertaking the paiment of our debts, and the puniſhment of our ſins. That we may duely conſider, how vnreaſonable it were for vs to expect that grace of thee which wee can not afford our neighbour; ſince there is no compariſon betwixt the offences they commit againſt vs, and thoſe wherwith we offend thy diuine Maieſty. Root out of our hearts all malice, fiercenes, and bitternes;

ternes: giue vs a calme and peaceable ſpirit, which may foſter and maintaine in vs vnity and brotherly loue, teaching vs to ſupport with gentleneſs one anothers infirmities. For wee can not but acknowledge, O Lord, how eaſily we ſlippe, yea ſtumble, and tumble, in the ſlippery paths of this refractorie life. Too too ſlender is our owne force and abilitie to hold vs on foot, and vphold vs againſt thoſe whirle-windes which are euer ready to driue vs headlong into Iniquitie. And therefore moſt earneſtly doe we beſeech thee, not

Lead vs not into tenptation.

not to forſake vs in our temptations ; but to remoue farre from vs all occaſions of offending thee; and to arme vs againſt all obiects, with thy Spirit: without which we ſhall be euer vanquiſht; & by whō wee bee ſure to vanquiſh. For the price and crown of victory is reſeruedfor thoſe and thoſe alone who follow thee their Captaine. Graunt vs then this grace, that whenſoeuer any inordinate deſire of worldly wealth ſhall aſſaile vs; wee may oppoſe as a rampier, againſt it the deſire of heauenly gifts and graces, generouſly

nerouſly ſcorning and contemning the pelfe and tranſitorie traſh of this world, as iuſtly ſuſpecting their deceitfulnes & fragility. That we may call to minde that they are but as a cloud, which for a while fleeteth from one country to another, and ſuddenly vaniſheth away and appeareth no more; & that many times that gold and ſiluer which wee heape vp with much ſweate and trauell, doth ſerue but to the procuring of our owne damnation. And if it ſhall pleaſe thee to beſtowe vpon vs riches in greater aboundance; grant

vnto vs likewiſe the grace to vſe them well, and lovingly and charitably to communicate them to ſuch as haue want. For the whole earth is thine, and wee are but the tillers and tenants thereof: our goods belong vnto thee, and wee are but thy depoſitaries and vaſſals. So that if we refuſe to impart them to ſuch as demaund them in thy name, thou maieſt not onely put vs out of poſſeſsion, but make vs pay the vſurie of our ingratitude & vnfaithfulnes.

Furthermore, we begge of thee, that the falſe luſtre

of

of the honors of this world may not deceiue our dazeled ſight, nor drawe vs on to deſire more then is expedient for vs. Let it alwaies be imprinted in our hearts and thoughts, that there is no true honour in this wotld, but to ſerue thee aright; and that in thy ſeruice, the ſeat of honor is lowlineſſe, and the greatnes thereof conſiſteth in humilitie.

Furthermore, that this ſame deceitfull lure, which wee ſo much admire (after which we runne our ſelues out of breath, and all but to our ruine) is but like an

Ignis

Ignis fatuus, about the riuers, that ſhineth not but in the darke, and draweth them into miſchiefe that vnwarily follow it. Our worldly pompe and ſecular dignities appear not but in the obſcuritie of this world. If once we cloſe our eyes againſt the heauenly light, they ſeeme to vs as bright as fire, & their luſtre appeareth as burniſht gold: but when we come to follow them, wee fall into ſwift torrents and daungerous whirl-pooles, where we are plunged, floting in vncertaintie betwixt the willes of Princes, and the

vnſtedfaſt

vnſtedfaſt opinions of the wauering vulgar, vntill we meete with ſome rocke of offence: and there wee are cruſht.

Giue me therefore, O my God, conſtancie, to withdraw mine affections, and withhold my ſight from ſuch vanities; make mee only ambitious of thy glorie; let my ſpirit bee ſo addreſſed to immortalitie, that ſhee make no repoſe in the choaking ſmoke of this world. Let mee neuer enuy them that enioy all theſe fickle goods, and fading honours: but let all my æmulation bee to come as

neere

neere as possible to that onely example and perfect patterne of good life which most liuely appeareth in that absolute tabliture of thy most innocent life. That so all the violent passions of anger, rancour, and disdaine, may be banished out of my soule, my heart enflamed with desire to doe good to all, hurt to none, and both bodie and soule may be alwaies watchfull, and dayly emploied about good and laudable workes, neuer languishing in slothfull stupiditie. That this base and infamous gourmondizing (which abuseth

thy good gifts, being drowned in wine, and buried in daintie diſhes) may euer be farre from me. Extinguiſh alſo, O heauenly Father, all vnchaſte prouocations of the flesh, which allure vs to violate the chaſtitie of our bodies, and the puritie of the ſoule. And remoue far from vs all thoſe obiects which may ſtir vp any ſlippery and vnchaſte affections.

To conclude, deliuer vs from all euill, euen from the hands of wicked Angels, not ſuffering them to haue any power ouer vs. And when we of our ſelues

But deliuer vs from euil.

ſhall bee running headlong into miſchiefe; preuent vs with ſpeede, draw vs back, and ſtretch out thy fatherly hand ouer vs, euer readier to ſhew thy mercy then to execute thy iuſtice. Saue vs, euen maugre our owne ſelues; and let not our backſliding and obſtinacie alienate thee from vs, or cauſe thee to forget, to bee both our mercifull GOD, and alſo our louing Father.

FINIS.

BRIEFE AND *profitable Meditations* on the 7. penitentiall Psalmes.

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Meditationes in 7. Pſal. pœnitentiales.

Domine ne in furore.

Pſalme 6.

1 LEt not the arme of thy heauie diſpleaſure bee lifted vp againſt mee, O Lord. For that would be as a torrent and violent ſtreame, to carrie

O Lord rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure!

rie me headlong into death and eternall damnation. It would bee as a fire to eate vp my flesh, and turne my carcasse into ashes. What eye is able to looke vp, and not to consume at the very sight of thy wrathful countenance? when casting thine eye vpon vs, thou shalt pierce the bottome of our hearts, and discouer al the secrets of our impure consciences. Our abhominable sins will draw down vpon our heads thy iust indignation: and thine anger once kindled against vs, wil violently cast and plunge vs into that horrid and griesly gulfe,

gulfe of hopeleſſe tormēts, and endleſſe miſery. O then let the ſorrowfull ſobs of a trembling heart, preuent thy fury and indignation; and before thy ſin-reuenging hand be ſtretched out for my ruine and deſtruction, giue eare vnto my feeble & fainting voice, which with woful laments, crieth vnto thee,

2 Haue mercy vpon me O Lord, for I am weake: O Lord heale me, for my bones are vexed.

Haue mercy, O Lord, haue mercy vpon me. Alas, my God, what wilt thou doe? Wilt thou proue the ſtrength of thy forces, vpon mine infirmities? and will thy matchleſſe might wreſtle with my weaknes?

Is

Is it to contend with thy puiſſance, that I preſent my ſelfe before thee? Oh no: it is thy clemencie, O Lord, to which I flye for ſuccour: ſhe it is vnder whoſe wings I ſhrowde my ſelfe, as the onely ſhielde and Sanctuarie, which can preſerue me from the rigour of that iuſt doome; which I haue moſt iuſtly deſerued. Lord, vouchſafe me, a calme and mercifull aſpect. And ſince I haue made haſte to flye vnto thy Mercy-ſeate, make no long tarrying, O my God, but ſend mee ſuccour and deliuer me, from ſo many euills, which haue com-

compaſſed and hemm'd me in on euery ſide: and wherwith I haue been ſo ſore aſſailed, that my bones are bruiſed and broken, and my feeble body languiſheth. But well were it, if my body alone were oppreſſed by theſe cruell encounters: my very ſoule is euen ouerlayed, with anguiſh and heauineſs.

This ſoule, O Lord, which hath ſometime been enflamed with the zeale of thy glorie, and hath ſung of thy praiſe, in the great Congregation, is now become deſolate & deiected, deſtitute of comfort, and depriued

3 My ſoule is alſo ſore troubled: but Lord how long wilt thou puniſh me!

depriued of all courage: & as the fearefull doue at the voice of thy thunder, hasteth to hide her ſelfe in her hole; ſo is ſhe ready to flye into the moſt obſcure darknes, from the terror of thy fearfull indignation.

But how long ſhall thine anger continue, O Lord? Come, O come my God, and caſt downe thine eye of pitty and compaſsion vpon mee, which is ſufficient to deface and aboliſh not my ſinnes alone, but euen the ſinnes of the whole world. My ſoule is plunged in the filth & foule puddle of iniquitie, ſhee ſticketh

4 Turne thee O Lord and deliuer my ſoule: oh ſaue me for thy mercies ſake.

ſticketh faſt in the bottom, the floods run ouer her: vnto thee O Lord, doth ſhee ſtretch out her hand; O plucke her out, and bring her againe into the wayes of thy ſauing health. Saue her O Lord, euen for thy boundleſſe bounty, and thy matchleſſe mercies ſake. True it is, that merite ſhee hath none; and how ſhould ſhee expect ſuccour from him, whom ſhee hath ſo ſhamefully forſaken, and againſt whoſe honour ſhee hath ſo treacherouſly conſpired? The price of ſuch a forfeit, is not grace and fauour, but hell and neuer-

dying death.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

But who ſhall praiſe thee O Lord in the pit, or who ſhall ſing of thy name amongſt the dead? There is the houſe of mourning, weeping, & howling. Who hath there any feeling ſaue only of vnſupportable torments, and hopeleſſe miſeries? whereas on the contrarie, thy praiſe conſiſteth in the publiſhing of thy infinite louing kindnes, bounty, and clemency.

6 I am wearie of my groning; euery night waſh I my bed, and water my couch with my teares.

6 And now behold, on the one ſide, true Repentance intercedeth, on the other ſide humble Prayer importuneth, for me; both of

of them hauing ſworne neuer to depart from me, vntill they haue procured a recõciliation for me. Thou haſt ſeen my teares O Lord, and heard my ſighes: euery day waſh I my cheekes with teares, at the remembrance of my ſinnes, and water my couch euerie night with the ſtreames of of water that guſh out of mine eyes. Yea, what is it, that Repentance commandeth and I obſerue not?

7 Mine eyes are caſt down, as trembling at the terror of thine angry countenance. I doe not anſwere to the reproach of mine e-

7 My beauty is gone for very trouble: & worn away becauſe of all mine enemies.

depriued of all courage: & as the fearefull doue at the voice of thy thunder, hasteth to hide her selfe in her hole; so is she ready to flye into the most obscure darknes, from the terror of thy fearfull indignation.

4 Turne thee O Lord and deliuer my soule: oh saue me for thy mercies sake.

But how long shall thine anger continue, O Lord? Come, O come my God, and cast downe thine eye of pitty and compassion vpon mee, which is sufficient to deface and abolish not my sinnes alone, but euen the sinnes of the whole world. My soule is plunged in the filth & foule puddle of iniquitie, shee sticketh

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nemies, and their contumelious taunts I patiently put vp, as a iuſt puniſhment for my faults. Euen in their ſight doe I walke with ſackcloth and aſhes vpon mine head, and confeſsion in my mouth: I lye proſtrate at the foote of thine aultar: I macerate and fight againſt the fleſh, which hath betraied my ſoule to ſinne; and all my griefe is but a ſport vnto mine enemies: they come about mee, but to laugh at mee: and the drunkards make ſongs on me.

8 Away from me all ye that worke vanity: for

But, now, ſince it hath pleaſed thee to haue mercy on me, I will ſay vnto them, Away,

Away, away, from mee all ye children of iniquitie, and ceaſe henceforth to reioice at my miſerie: the Lord hath heard my prayer, my teares haue quencht his anger; and loe, now hath hee reſtored me ioy and peace, with the full fruition of his bounty: the glorious ſplendour of his grace hath ſhined vpon me; and loe, the darke clouds and threatening tempeſts which hanged ouer my head, are, in a trice, all diſpearſed and gone.

the Lord hath heard the voice of my weeping.

No ſooner had I opened my lippes to call vpon him for ſuccour; yea, no

9 The Lord hath heard my petition: the Lord ſhall receiue my prayer.

ſooner had my heart reſol-
ued to cry to him for mer-
cie, but ſtraight I perceiued
his grace ſpread ouer me, to
comfort and refreſh my
languiſhing ſoule; no leſſe
then the benumd mem-
bers of a wearied pilgrim,
are ſuppled and refreſht by
a warme bath after his toil-
ſome trauell. O incredible
clemencie! how ready art
thou O Lord to forgiue? I
runne to offend thee, and
thou flyeſt to beſtowe thy
grace on mee. I haue em-
ployed all the daies of my
life, to finde out by ſea and
by land, matter for my am-
bition, couetouſnes, luſtes,

and

and inconſtancy: and when I had plunged & ruined my ſelfe in my pleaſures, thou in a moment camſt downe, and didſt deliuer mee. So that now behold how I triumph ouer my ſins, which baſe and abiect, doe follow the trophees of my repentance, ſince it hath found fauour in thy ſight. And now alſo my hope, which before was as it were ſtrangled with my many miſdeedes, being reuiued, and his ſpirits quickened, doth promiſe and aſſure vnto mee more then all the Empires of the world, opening vnto mee the higheſt heauens,

where after the bleſſed end of an hopefull life in this world, I ſhall enioy the full fruition, of diuine immortalitie.

10 All mine enemies ſhall be confounded, and ſore vexed: they ſhal be turned back, and put to ſhame ſuddenly.

What will then become of mine enemies, when they ſhall ſee my felicitie? Their meed ſhall bee confuſion of face, and diſquietnes of ſoule; they ſhal flye with diſtraction and amazement, to ſee him ſo highly exalted, vvhome they had ſought to lay ſo lowe. Theſe are they that made a mock at mine aſhes, that derided my faſtings, that reioyced at my teares, and (whileſt I through abſtinence

ſtinence did fight againſt the fleſh, the bitter enemy of my ſoule) did euen ſwim in the delights of this bewitching world: but lo, the arme of the Lord is ſtretched out to beate downe their inſolency. O my God giue them a feeling of their offences, and cauſe them to know & acknowledge the extreame danger wherein they are; that ſo they may call vpon thee the onely remedie for all their miſchief. And as for me, ſince thou haſt cleanſed my ſoule from that filth wherewith it was ſtained, and enflamed my ſpirit with the

fire of thy loue; teach my lippes that they may ſound forth thy praiſe: addreſſe my voice to reſound thy mercy: and ſo conduct and guide mine affection, that I may loue thee ſincerely, and account it my greateſt happineſſe and ſoueraigne felicitie, to know thee, and thy ſacred truth.

Beati quorum.

Pſalme 32.

O My God; how happie are they whoſe offences thou haſt pardoned; and whoſe ſins thou haſt buried in obliuion. For alas; what can befal vnto him, vpon whom thou ſhalt lay the iuſt puniſhment of his iniquitie? Whole legions of euil beſiege him, pouertie aſſaults him, maladies afflict him, famine preſſeth him, and death it ſelfe (which he

Bleſſed is he whoſe vnrighteouſnes is forgiuen, and whoſe ſinne is couered.

hee wiſheth for, as the hauen of reſt after all theſe tempeſtuous nauigations) proues but a gulfe to ſwallow him downe, vnto eternall torments.

2 Bleſſed is the man vnto whom the Lord imputeth no ſin, and in whoſe heart there is no guile.

O then thrice happy and bleſſed are thoſe, of whoſe actions God doth not take account, but is content that they humble themſelues before him, acknowledging their infirmitie, and laying open before him the very ſecrets of their hearts. For by true and vnfained confeſsion, and in ſincerity of conſcience, muſt we call vpon his mercy; and before him muſt wee humble

our

our ſelues, if wee will haue him to heare vs. [*And*] as hee that goeth for water of the fountaine, doth put downe the mouth of his veſſell to take in the water: ſo muſt he humble himſelfe before his creator, that meanes to drawe and taſte of the water of this ſacred ſource, from whence diſtill thoſe ſtreames which (and they onely) can purifie our ſtained conſciences.

I haue thought ſometime O my GOD, to hide my faults from thee; and haue ſaid within my ſelfe, and how knoweth he, whether I haue done it or no? and ſo

3 For while I held my tongue, my bones conſumed away through my dayly cõplaining.

ſo my ſin tooke root within my bones. And as the vlcers of a ſhamefaſt Patient, which dareth not ſhew his maladie to the Chirurgion, doe feſter and rankle and encreaſe euen to the deſtruction of the vvhole bodie: ſo theſe very vices which I hidde from thee, wholly infected me.

4 For thy hād is heauy vpon me, day and night: and my moiſture is as the drought in ſummer.

But when thy hand had beene heauy vpon mee day and night, and when thou hadſt laid ſuch ſore trouble vpon my loynes, and ſo many misfortunes vppon my ſoule, that my ſpirite could take no reſt, and that I was broken with the ſtinging

ging of my conſcience, which did pierce my verie heart; then did I acknowledge my faultes, and that thy hand had done: this. Looke vpon mee, O Lord, but not in thine anger: and let thoſe teares, whoſe guſhing ſtreames haue dimd my ſight, quench the heate of thy iuſt indignation, ſince I am not onely the worke of thy hands; but which is more, the liuing image of thy Diuinitie. Who will be ſo farre ledde with anger, as to bruiſe and breake in peeces, that worke which hee hath had ſo great delight to poliſh, and bring to perfection,

fection, because hee seeth it filthy and polluted? I confesse (O Lord) this image of thine is full of pollution and vncleannes: yet better wil it be to cleanse & scoure it, then to break it & treade it vnder foote.

5 I will acknowledge my sin vnto thee: and mine vnrighteousnes haue I not hid.

O teach mee, then my God, what thou wilt require for my satisfaction: for loe, now haue I disclosed and acknowledged all my faults, which before I concealed. The feare which had seised on mee, when I hid my selfe from thee, is now since I humbled my selfe before thee, turned into hope of grace & pardon.

And

And now do I caſt my ſelfe into thine armes, as my moſt aſſured ſuccour, with the humble demeanour of a poore patient, who preſenting his wounds vnto the ſurgeon, lookes on him attentiuely, and ſuffers courageouſly, both the ſearcher and the knife, for the deſire and hope that hee hath to bee cured of them. But that which putteth me in greateſt hope of health, is, that thoſe vices, wherein heretofore I tooke greateſt pleaſure, are now no leſſe odious in my ſight, then are thoſe meates whereof a man did eat to the full, be-

ing

ing in health, whē he is ſick of their ſurfeit: that which had made me haughty and inſolent, doth now breede in me ſhame and remorſe, when I conſider the hazard of death, wherevnto my pride hath expoſed my poore wretched ſoule. Bleſſed bee the day, wherein I acknowledged my faulte: now haue I receiued a ſingular teſtimonie of thy bounty towards me, O my God. Grant therefore that this pleaſure which I haue taken by beeing diſpleaſed with my ſelfe, may bee as durable, as that vvhich before I tooke, to continue in my

my ſinnes. For if I may haue as much contentment in my repentance, as I haue taken in my ſinne; my happineſſe ſhall be euen equall to that of the Angels; and I ſhall finde, that through my humiliation, before thee, I haue mounted to the height of thy grace.

Who can doubt O Lord, but that thou haſt receiued me vnto mercy? thou whoſe clemencie and mercy is not onely vnſpeakeable, but alſo incomprehenſible. No ſooner had I thought to returne vnto thee, but thou preuentedſt me: no ſooner had I ſaid, I wil confeſſe my miſdeeds

6 I ſaid I will confeſſe my ſins vnto the Lord: and ſo thou forgaueſt the wickednes of my ſinne.

miſdeedes, but thy grace was granted me: no ſooner had I knowne the puniſhment due to my ſinne, but thou didſt pardon mee: no ſooner had I taken the rods in mine hands to chaſtiſe my fleſh, but thou didſt take them from mee: in a word, I looked when thou wouldſt denounce warre againſt mee, and loe thou offeredſt a louing reconciliation. O how much more willing art thou O Lord, to pardon then to puniſh! Can a louing father more tenderly receiue his childe, when hee cryeth him mercie, then thou receiuedſt me,

me, when I cast my selfe downe at thy feet? Therefore my heart danceth for ioy, and boileth with a feruent desire to praise thy Name: it reioiceth in thy grace, and accuseth none for what is done amisse, but it selfe; crying, it is I that willed and consented to do it: it is I that did it: it is I that pleased my selfe with it: but my God hath been mercifull vnto mee. And how could he withhold his mercy from me, when his holy one made intercessi-on for mee?

And needfull it was, alas, that hee should intercede

7 For this ſhal euery one that is godly make his prayer vnto thee in a time when thou maiſt bee found; but in the great water flouds they ſhall not come nigh him.

tercede for mee, when the impietie of my heart had ſo blinded my vnderſtanding by my vvicked thoughts, that my ſoule was not able any longer to lift her hands vnto heauen. What then remained for me, but that he whom thou denyeſt nothing, ſhould mediate for mee? euen for mee, who beeing become my owne enemy, had now no knowledge nor will to pray for my ſelfe. But now am I comforted, ſince it hath pleaſed thee to open mine eyes, that I might ſee the deformitie of mine owne conſcience, and that thou

thou haſt mollified my ſtonie heart, that I might entertaine contrition in my ſoule. Which though I haue not perform'd ſo ſoon as I ought to haue done: yet not ſo late, but thou haſt vouchſafed to receiue mee, as thy cuſtome is, to them that doe not let paſſe all time and occaſion of repentance. For thoſe that runne vnto ſinne, and doe voluntarily neglect to repent, when they know their fault, and haue time to repent, deferring to cry for mercy (or to make a deluge flow from their eyes) vntil the end of their liues;

it

it is greatly to bee feared, that they deceiue themſelues; and that true repentance will hardly after ſo long time, enter into their hardened hearts: that their teares and weeping, will be but the wayling of men in deſperation, and that thy mercie will lend but a deaf eare to their too late repentance.

8 Thou art a place to hide me in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe me about with ſongs of deliuerance.

But as for mee, I come vnto thee, in an acceptable time as to my refuge, and the marke whereat my hope aimed, and my onely comfort in my tribulation which had enuironed me, euen as the feare ſeiſeth

ſeth vpon him, who is condemned to a ſhameful end. O then let mee taſte of that ioy, which hee hath in his heart, who is freed from his chaines, enlarged out of priſon, and healed of his paine, wherein his enemy had long time held him captiue. And on the contrarie, let the enemie of my ſoule bee confounded with ſhame, when hee ſhall ſee me ſo deuoutly calling vpon my God for aide: who in the very turning of his eye, can free me from that voluntarie ſeruitude, which I had vowed vnto wicked pleaſure. When I was

drunke with the hony of thoſe ſweet delights, which ſhe preſented to mee, with her deceitfull hand in the filthy cup of the world.

Now when I call to minde the houre wherein thou didſt turne vnto mee, and with thy gracious eye of mercy, didſt aſſure me of forgiuenes, mercy, and ſaluation; me thinkes I ſee as it were a cleere ſunne appear through the tempeſts and boiſterous ſtormes of the ſea, which diuiding and diſperſing with his glorious rayes, the thick clouds, doth cauſe a quiet calme, and aſſwage the boiſterous raging

9 I will informe thee in the way wherein thou ſhalt goe: and I will guide thee with my eye.

raging of the impetuous waues. Mee thinkes I doe continually hear this ſweet and gracious voice of thine ſounding in mine eares, feare no more, for loe, my ſpirite ſhall guide thee in all thy wayes, and watch ouer thee: thou ſhalt hence-forward march vnder his conduct, who conducteth pure and ſpotteleſſe ſoules in my kingdome of glorie. And as ſoone as I heare this voice, I fixe mine eyes vpon my guide, without declining; euen as doth the heedfull pilote vpon that glittering ſtarre, whereby he directeth his courſe for

nauigation. O Lord, what ſhall bee that reſt which I ſhal enioy, after I haue walked throgh the wayes that thou haſt taught me? euen me, who was gone aſtray, out of the path which leadeth to thy holy tabernacle. I was already entered into the thick forreſt of the world, where they doe eaſily loſe themſelues, who to ſolace thēſelues with the ſweetnes of the ſhadowy bowres, flye from the cleer daye-light, which would ſhew them the right way, vntill the night with his ſad ſable hew doth ouertake them, and giue them

for

for a prey, to the wilde & ſauage beaſts, which wil cruelly deuoure them, & teare them in peeces. I haue been already encombred with this laby rinth; and all hope failed me of eſcape, if thou hadſt not put into my hand that clewe, without which I could neuer haue come out of that perilous priſon. And, now behold, I am ſet at libertie, to doe homage and ſeruice to God, who hath deliuered me; to preſent before him his image, pure and blameleſſe, and hold of his bounty ſo many fauours, which it hath pleaſed him moſt graciouſly to

on me. He hath not onely exalted mee aboue other creatures, giuing me the vſe of diuine reaſon, but alſo amongſt men hath hee exalted me, into the throne of honour and magnificence; ſo that nothing was remaining, for the accompliſhing of my felicitie, but onely to know my owne felicitie: and after I had forgotten mine owne eſtate, hee did enlighten mee by his holy light, and gaue mee both time and will to lament my life paſſed, and to amend it for the time to come.

Be warned then by mee, O my friends, and whilſt it

is

is time runne vnto him for grace; for hee himſelfe doth call you, into the way of ſaluation: and bee not like the ſelfe-wilde Mule, which hath no vnderſtanding or iudgement, but kicketh againſt him that pricketh her, to make her go right: whoſe mouth muſt bee held with bit, and bridle, & whoſe ſides muſt feele the ſharpe remembrance of the ſpurre. And ſo if at the firſt ſummons, which the Lord ſhall ſend to cauſe you returne into his wayes, you will not be obedient to his will, hee ſhall raine vpon you ſuch a

Be not like Horſe and Mule, which haue no vnderſtanding: whoſe mouthes muſt be holden with bit & bridle leaſt they fall vpon thee.

haile of miſeries, as ſhall make you more miſerable then miſerie it ſelfe.

2 Great plagues remaine for the vngodly but who ſo putteth his truſt in the Lord, mercy embraceth him on euery ſide.

You ſee the ſtarres that glitter in the heauens, and the ſand ſtretched vpon the ſhoare: but neither hath the heauens ſo many ſtarres, nor the ſea ſo much ſand, as are the plagues and puniſhments, which remaine for the obſtinate ſinners. Their owne wickednes hangeth ouer their heads, miſchiefe attends at their heeles, vntill they fall headlong into that gulf, the very remembrance whereof is full of horrour; the ſweeteſt retraites whereof, are but plaints,

plaints, cries, ſhreekes, and ſorrowfull ſobbes: where is paine without end, griefe without remedie, repentãce without mercy: where they are alwaies dying, and neuer dead; where the bodie liueth onely to die, and the ſoule only to ſuffer torments: where the ſoule feeleth nothing but ſinne, and the bodie nothing but paine. On the contrarie, they who flye vnto the Lord, and the couert of his grace, who ſhielde themſelues vnder his mercy, and put their truſt in his bountie, who follow his cõmandement, and are zealous

to doe his will; vnto what height of happineſſe doe they aſpire? What thing is there ſo precious in heauen that ſhal be hid from them? they ſhall ſit by their God, and all enuironed with glorie, ſhall bee inueſted with greater happineſſe, then the ſpirit of man is able to conceiue the leaſt part therof, much leſſe my faultring tongue able to expreſſe.

12 Be glad O ye righteous, and reioyce in the Lord: and be ioifull all ye that are true of heart.

I will bee glad therefore and reioice, O my God, to think how great good thou haſt laide vp in the heauens, wherewith to crown the iuſt. And I inuite you all to reioice with me, who

haue

haue ſworn vnto the words of our Sauiour, and loue the ſtraight path of his iuſtice. Here muſt you attend the recompence of your trauell: here ſhall you bee placed in honour and glory: here ſhall you chaunge your rude thornes of the world, for the beautifull flowre-delice of heauen. O how gracious and ſweet repoſe, ſhall you then find after the ſweat of your afflictions. The golde is not more pure and glorious, after it hath beene refined in the furnace, and made readie to receiue the ſtampe and image of a great Prince

on

or ſerue for an ornament to ſome rich cabinet, then the heart of him who loueth his God, when it commeth pure out of the furnace of the worlds miſeries, to bee decked with ſplendor and glorie. What is there that can content mee in this world? What ſhall ſtay or hinder me from entring into the houſe of the Lord, to liue for his ſeruice. How ſhal I forget to deplore, all the dayes of my life, my ſinnes which had put his grace ſo farre from mee? Reconcile then in mee, O my God, theſe two Paſsions; of repentance, and con-

conſolation: that as the wandring Pilgrim hauing loſt his waye in the wilderderneſs, reioyceth when he ſeeth the day to dawne, and yet forgetteth not the obſcure darknes, whence hee is yet ſcarce freed, and can not as yet wholy caſt off the feare, which he had of ſo tedious a night: ſo I may euer retaine ſome horrour of my faults paſſed, and yet haue a certaine and ioyfull hope of eternall happineſs, which thou haſt purchaſed for mee, with the precious price of the bloud of thy moſt deare ſonne. Oh how great is this loue, when the

Mr. ſpareth not the life of his onely Son, to redeeme his ſlaue? And now ſince I haue been formed and faſhioned by thy hands, purchaſed and redeemed with thy bloud, and purified and clenſed by thy mercy; I will offer vp my ſelfe before thee, as a ſacrifice of obedience: caſt mee not away, O my God.

Domine

Domine ne in furore.

Pſalme 38.

IT is high time for me, O Lord, to turne again vnto thee; and againe as an humble ſuppliant to implore thy mercy. For I feele thine anger to waxe hote, againſt mee. Alas my God wilt thou chaſtiſe mee in thine anger, and make mee to feele the violence of thy iuſt indignation, which my ſinnes haue prouoked againſt mee? The flame hath euen conſumed mee, and

Put me not to rebuke O Lord in thine anger: neither chaſten mee in thy heauy diſpleaſure.

and the fire of thy fury, hath eaten me vp, and I am ready to vaniſh away into ſmoake.

2 For thine arrowes ſticke faſt in mee: and thy hand preſſeth me ſore.

For I feele O my God, the arrowes of thy vengeance ſticke faſt in me, and and I am preſſed down vnder thy heauy hand. The remorſe & terrours of my conſcience, do aſtoniſh me, and bruiſe mee like flaſhes of lightning and thunderbolts: euill commeth vpon mee as a ſnare, and one miſchiefe ouer-taketh another. No ſooner is warre ended, but Peſtilence aſſaults mee: and in the ende Death hath taken from me my

my deareſt pledge, which I haue in this world. Wherin then ſhall I receiue comfort, O my God? In my ſelfe?

Alas, there is no health in any part of my body, the marrowe is conſumed in my bones; there is no reſt in my bodie: euerie part reproacheth mee with my ſinne, and ſuffereth the paine thereof. I pine away with griefe and heauineſſe, and no man comforteth me; my eyes ſerue me onely to ſee my miſery: and my ſoule hath no vnderſtanding or knowledge, but only of my wretchednes.

3 There is no health in my fleſh because of thy diſpleaſure: neither is there any reſt in my bones by reaſon of my ſinne.

4 For my wickednes are gone ouer my head, and are like a sore burthen too heauie for me to bear.

I cast mine eyes on euerie side, and I see my sinnes begirt me round about, and I am ready to faint and sink down vnder the burden of mine iniquities: they are mounted aloft vpon my head, and are heauier then I can beare.

5 Mo woũds stinke and are corrupt through my foolishnes.

How shall I resist them? What strength haue I to defend my selfe? seeing all my bones are out of ioint. The filth of my sores runneth, the stench and corruption of my wounds, and vlcers is grieuous: and if my body be ill, is my soule any better? Is not shee also full of confusion, fearfulnes and

and trembling: Maladie hath worn away my body, and brought it to the doore of death, and heauineſs hath oppreſſed my ſoule: and diſrobed her of her Vertue: And as the young and tender budde of the Vine is congealed into ſheer-wool, by the ſharpe cold, and fadeth away: ſo the finger of the Lord which hath touched my ſoule, maketh her to languiſh, faint, and loſe her courage.

6 I am broght into ſo great trouble and miſery, that I goe mourning all the day long.

But alas (O my God) what courage can I expect to haue, when I ſee my ſelf ſo full of ſores, and no part of my bodie is exempt from

7 For my loynes are filled with a ſore diſeaſe, and there is no whole part in my body.

from paine? and which is farre beyond this miſerie, the memorie of my deceitfull Pleaſures, repreſenteth it ſelfe vnto me, and caſteth mee in the teeth with my vices, and mocketh me for my vanitie. I ſay vnto my ſelfe, did I therfore prolong my dayes in the honny of ſo many delights, that I might after waſh away all with the gall of bitter anguiſh? Where art thou now O deceitful pleaſure, which haſt made my ſoule drunke with the ſweet liquor of thy delights? how haſt thou now forſaken me?

Haue I not yet ſuffered inough

inough O Lord, hath not my humilitie yet ſufficiently chaſtened mine arrogance? I haue ſinned through ſottiſh corruption; alas, ſince that I haue caſt my ſelfe downe vpon the earth, I haue couered my head with aſhes; I haue clouen my heart with cryes; I haue dimmd my eyes with teares, and yet thine anger ceaſeth not. Is it poſsible, O Lord, that thou haſt not ſeene my teares? Thou who with the very turne of thine eye doeſt trauerſe heauen and earth; Thou whoſe ſight pierceth the very bottom of our hearts;

8 I am feeble and ſore ſmitten: I haue rored for the very diſquietnes of my hart.

Thou

9 O Lord thou knoweſt all my deſire: and my groaning is not hid from thee.

Thou Lord knoweſt my thoughts, and vnderſtandeſt my cogitations. What is it that I deſire, but thy mercie? In what doe I hope, but in thy bountie? Wherefore, haue I mourned, and made open profeſsion of my repentance, but to condemne my ſelfe? And if my tongue hath not ſufficiently expreſſed my minde, and is not able to vtter what I deſire; Thou O Lord, knoweſt what wee would before we can thinkit. It is inough that we lift vp our heart vnto thee, and thou wilt preſently grant what we deſire.

But

But wherefore delayeſt thou O Lord, to giue thy bleſſed conſolation, which thou haſt promiſed mee? Alas, I am not able to hold out any longer: my heart faileth mee, my ſenſes are troubled, my ſight is waxed dimme, my flitting ſoule is euen readie to leaue my bodie.

10 My heart panteth, my ſtrength faileth me: and the ſight of my eies is gone from me.

All my friends about me do bewaile my death: they haue giuen ouer all hope of my health, all their care is for my exequies, and ſay amongſt themſelues, where is the help that he expected from his God; where is that fauour whereof hee made

11 My louers and my neighbors did ſtand looking vpon my trouble: and my kinſmen ſtood a far off.

made himself so sure? They that priuily haue laide wait for my life, are come about me: they haue thought of parting my spoile among them, so hatefull am I become to the world, since thou hast deiected mee.

12 They also that sought after my life laide snares for me, & they that went about to do me euill, talked of wickednes and imagined deceit all the day long.

They whispered among themselues, and haue imagined a thousand wayes to doe mee mischiefe: they haue daily laide snares to entrappe me. Hee is (said they vpon his death-bed, he shall neuer rise vp again; wherefore should we feare him, who is now but as the shadowe of a man?

As for me I was as deafe

as

as a man that heareth not, and as one that is dumbe I anſwered them not: my patience was my buckler, and conſtancie my bulwarke. Euery one that ſaw my patience in aduerſity, ſaid that I was dumb; becauſe when they reproached, I anſwered not: he hath (ſaid they) put vp all indignities: if there remained in him any ſenſe of honour, how could he ſhew ſuch little courage? wee may well iudge him to beguiltie: for innocencie is alwaies hardy and reſolute in her owne defence: but notwithſtanding all this I held my peace.

13 As for mee I was like a deafe man and heard not, and as one that is dumb, that doth not open his mouth.

14 And I am as a man that heareth not: and in whoſe mouthe are found no reproofs

15 For in thee O Lord haue I put my truſt: Thou ſhalt anſwere for for me, O Lord my God.

For why? my hope is in God: and I am verely perſwaded, that hee will aſsiſt me. Though all the world band themſelues againſt mee, though heauen and earth conſpire my ruine, yet through the help of my God, I ſhall ſtill be the vanquiſher. With the breath of his mouth hath he created all things: and with the ſame breath he can deſtroy whatſoeuer it pleaſeth him. I will fight vnder his banner, and ſo I ſhall be certain of victorie.

16 I haue required that they euen

I haue oft ſaid vnto them, Reioyce not at my harme, and inſult not ouer mee, when

when I am afflicted & tormented; for the hand of the Lord is not ſo ſhort, but it may ſtretch vnto you alſo, and preſume not too much vpon his long ſuffering; for as his feete are of wool, ſo his arme is of iron: if hee once ſtretch it ouer your heads, O ye impenitent ſoules, hee vvill breake you in peeces like a potters veſſell, and the very remembraunce of you ſhall be rooted out.

mine enemies ſhuld not triumph ouer me: for when my feet ſlipt, they reioiced greatly againſt me.

As for me, I haue taken the rodde in mine hand, and haue made the print of my condemnation for my ſinne on my ſhoulders: I

17 And surely I am set in the plague: and my heauinesse is euer in my sight.

haue appeared in thy presence O Lord, with teares, in mine eyes, repentance in my mouth, and warre in my heart. I haue beaten downe my selfe, for feare least mine enemie shoulde triumph ouer me.

18 For I will confesse my wickednesse: and be sorry for my sinne.

I haue openly confessed my fault, I haue acknowledged my sin in an acceptable time: I haue bin carefull to runne vnto thee for mercie, whilst thou wast to be found.

19 But my enemies liue and are mighty: & they that hate mee wrongfully are many in number.

But the more I humble my selfe before thee, to taste of the liuing water of this fountaine of grace, which distilleth from thy bountie,

bountie, the more mine enemies encreaſe: and they that would deuoure mee guiltleſſe, are mighty. They gather themſelues on euerie ſide, little foreſeeing the tempeſt that will ſcatter and diſperſe them. They kindle through their pride, the coales of thine ire: they deſpite thy power, which they ſhall too too ſoone proue to their vtter ruine and deſtruction. In a word, caring for nothing in heauen or earth, they wallow in their filthy pleaſures, and as much as in them lyeth, deface that ſtampe of diuinitie, which thou haſt im-

printed in their ſoul; & ſhut their eyes againſt the hope of ſaluation, which ſhineth vnto them out of thy word.

20 They alſo that reward euill for good are againſt me, becauſe I follow the thing that is good.

I ceaſe not my God to warne them: but they render mee euill for good, and make a mocke of whatſoeuer I doe to pleaſe thee, and bee an example to them: they traduce and ſlander mee in the open ſtreets, and impoſe vpon mee a thouſand wrongful imputations.

21 Forſake me not O Lord my God: be not thou far frō me.

I confeſſe O Lord, I now beginne to loſe patience. But O my God repaire mine infirmitie, and forſake me not: for elſe I

ſhall

ſhall ſtumble as a little child at the firſt precipice that ſhall lye in my way. Increaſe in mee O Lord, ſtrēgth & courage to ouercom my affliction, andkeep mee vnder the ſhadow of thy wings, giuing me euermore conſtancie and perſeuerance: and bee vnto mee as a tender-hearted mother, which can not but tender him her dugges, as oft as her babe cries for it.

Nouriſh mee then, O Lord, vvith the milke of thy ſacred loue: that ſo encreaſing from ſtrength, to ſtrength I may bee able to walke night and day in thy

22 Haſt thee to help me: O Lord God of my ſaluation.

pathes which leade vnto that ſaluation, the hope whereof ſhineth in thy promiſes; that if my ſinne preſent it ſelfe to ſtoppe mee in my way, I may open the floudgates of mine eyes, and neuer ſhutte them vntill I haue drowned and ſunke it with my teares.

Pſalme

Pſalme 51.

Miſerere mei Deus.

HAue mercy vpon me my God, according to thy great clemencie, and for thy boundleſs mercies ſake forgiue me the puniſhment which I haue iuſtly deſerued. For if thou expect vntill my faſtings, watchings and prayers ſhal ſatisfie for my ſinne; alas Lord, when can this bee? My treſpaſſe reacheth frō earth vnto heauen, and ſurpaſſeth in immenſitie of

1 Haue mercie vpon mee, O Lord, after thy great goodnes: according to the multitude of thy mercie doe away my offences.

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greatnes. Who then is able to compasse it, or bring it down, saue only thy sacred mercie? which as far surpasseth the measure of our sinnes, as the greatnes of thy iustice is beyond ours. It is thy mercie O Lord, which compasseth this vniuerse, which holdeth together the whole frame of this world, which otherwise is readie to dissolue and fall vpon our heads, to burie through his ruine the memory of our sinnes: to destroy, from before thy face, our ingrate, disloyall, and felonious race; which disclaimeth her birth, creation,

tion and preſeruation, all which it holdeth of thy bountie. O then let this merciſull bounty, which ſhineth in thy Diuinitie, now extend it ſelfe vnto me, not ſparingly, or niggardly, but fully and plentifully. As thou didſt once cauſe the waters to paſſe their bounds, and couer the toppes of the higheſt mountaines, to extirpate and ſweepe away the wicked inhabitans of the earth: ſo now caſt out the torrent of thy mercie vpon mee, O Lord, not to ſwallow mee vp, but to bathe mee and clenſe mee from my wicked-

neſſe.

kedneſſe.

2 Waſh me thorowly fro my wickednes and cleanſe me from my ſinne.

But let it not content thee O Lord, once to haue made mee cleane, and to ſay how thou haſt regenerated and waſhed me in the bloud of thy chaſte and innocent lamb: for thou diddeſt not make me ſo white, and pure, but thou maieſt now finde mee as foule and vncleane. I haue plunged my ſelfe into the depth of filth: I am ſo beſmeared, and ſo disfigured, that thou wilt not acknowledge mee for thine. Yea, it maketh me demaund ſometimes of my ſelfe, vvhether I be hee whom thy hands haue created:

ated: and my heart is ſo ful of ſhame and confuſion, that it dareth not reſolue me. O my God, thou haſt created me of durt & clay: and behold, I am become ſuch as I was before thou ſpreddeſt thine hand ouer me. I haue deſpoyled me of my ſtrength and my beauty, to reueſt my ſelfe in mire and filth. But wherefore O Lord, doſt thou not forme and faſhion mee anew? Is thy hand ſhortned? is thy willingneſs, to ſhewe mercie to thy creature, fallen away? Oh thou that art Almightie! Oh, thou that art euen goodnes it ſelfe,

where-

wherfore art thou ſo ſlack? O Lord, thine own worke is become obſtinate againſt thee, and taketh pleaſure in disfiguring, and disforming it ſelfe: be thou as obſtinate againſt thy worke, to make it faire and perfect in deſpight of it.

3 For I acknowledge my fault: and my ſin is euer before me.

But O my God, I will no longer ſtand out in mine owne conceit againſt thee: hold and take mee to thee: turne me as thou wilt, put a new print vpon this clay, renew it, put a new ſtampe vpon it, for loe it is preſt to follow thy will. But when thou haſt faſhioned me anew, do not then leaue me

to

to my ſelf, O Lord: Put thy bridle within my mouth, that it may through abſtinence, allay that gourmandizing, which fouleth it: through chaſtitie it may coole the ſhameleſſe heates of luſtes, which enflame it: through humilitie, it may beate downe that pride and arrogance, which biting enuie hath bred in it, that cõpaſsionate charitie, may driue from it hatefull and greedy couetize: that a care to ſerue and worſhip thee, may bee as a ſpurre alwaies in the ſides of lazie and fetarde negligence. For otherwiſe O my God, too much

much haue I proued, how I ſhall bee handled by theſe troopes of vices which enuiron mee. They will deface, and throwe downe in ſuch ſort thy handie work, that when thou ſhalt come, thou ſhalt finde onely the ſhells and ſhiuers all broken and bruiſed. I haue known them too well: theſe are they that haue brought me to that ſtate, wherin I now ſtand: and loe they ſtand in aray round about me, reproaching mee, and vpbrayding mee with theſe blottes, wherewith they themſelues haue defiled mee, and making me guilty

of.

of thoſe iniuries which they haue done me.

I haue ſinned, I confeſſe O my God, I haue ſinned: loe I offer vnto thee the bottome of my heart, take a view of my whole life. I haue ſinned in the ſight of heauen and earth, and all the world is witneſs of my fault. But if I had not ſinned, how could thy mercy be ſhewed? how wouldeſt thou acquite thee of thy promiſes of grace, which thou haſt ſo long before proclaimed, by the mouth of thy holie Prophets? When thou ſhalt come to ſit vpon thy eternall throne of

4 Againſt thee onely haue I ſinned, and done this euill in thy ſight: that thou mighteſt be iuſtified in thy ſaying, and cleare when thou art iudged.

of iuſtice, who would feare thee, if we were all iuſt? But that men may know and acknowledge thy greatneſs, it is meete that when we ſhal appear before thee, wee caſt downe our ſelues humbly vpon our face, and cry, O ſweet Lord, we will not ſtand in our owne defence before thee, our fault is too manifeſt, but behold our pardon is in our hand: thou thy ſelfe haſt giuen it vs, loe it is ſigned with thy bloud, ſealed with thy image, which for our redemption hath been printed in the infirmitie of our fleſh.

Thinkeſt

Thinkeſt thou my GOD that when I ſhall appear before thee, I will put any confidence in mine owne innocencie, or dare to iuſtifie my ſelfe in thy preſence? Alas, I know Lord I was no ſooner borne, but I ſinned: my mother looked to bee deliuered of a childe; and loe a lumpe of ſinne? How much better had it beene, if ſuch fruite had prov'd abortiue, which ſhameth the tree that bare it, the earth that nouriſhed it, and the ayre that breathed vppon it. I did nouriſh my ſelfe with ſinne, when I was yet in my mothers

5 Behold I was ſhapen in wickedres: and in ſinne my mother cõceiued me.

mothers wombe, I ſucked it in with her milke, and lo it is ſo growen vp with me, that it ouer-ſhadoweth my head, and caſteth a miſte before mine eyes.

But when I ſee the eyes of my bodie, ſo ſeeled with ſin, which compaſſeth me: I opē the eyes of my ſoule, and begin to diſcerne a far off the rayes of thine infallible trueth, and acknowledge the marueilous ſecrets of wiſedome, which thou haſt manifeſted to me. Then my ſoule, abandoning the impuritie of my bodie, lifteth it ſelfe to heauen, & vieweth the circuite thereof,

6 But loe thou requireſt truth in the inward parts: and ſhalt make mee vnderſtand wiſedome ſecretly.

thereof; and caſting her eye vpon the book of life, there doth ſhe peruſe the treatie of the newe Couenaunt, which thou haſt made with men: and after, returning into her miſerable bodie, doth fill it with hope of ioy, promiſing it aſſured victorie ouer ſinne.

For ſhee hath learned in heauen, that thou wilt take a branch of odoriferous hyſope in thine hand, & wilt ſprinkle vpon me the water of purification: thou wilt waſh me, and I ſhall be whiter then ſnow: there ſhal no more ſpottes of ſinnes appeare in me. What pure

7 Thou ſhalt purge me with hyſop, and I ſhall be cleane: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

lee

lee ſhall this bee O Lord, which made of the cinders of my ſinnes, conſumed by the fire of thy loue, with the water of thoſe teares which my repentance hath diſtilled from my heart, and in the ſun of thy grace, ſhall waſh away our weeping, and ſhall breede in vs ſpiritual ioy: and in the end ſhall whiten in the puritie and candor of iuſtice, to make vs hereafter ſhine as the ſtarres in the firmament.

8 Thou ſhalt make me heare of ioy and gladnes: that the bones which thou haſt broken may reioice.

Then ſhall no ſound enter into our eares, but of that ioifull trumpet of ſaluation, which ſhall proclaime

claime grace and mercie to all that will receiue them. Then ſhall wee ſee our carcaſſes which were conſumed with rottenneſs, riſe vp out of their beds, to be partakers of this vniuerſall ioy, wherevnto thou haſt inuited the vvhole world.

But that I may appeare before thee, in ſuch honourable attire, as is befitting ſuch honourable magnificence; treade downe, O my God, all my faults vnder foote, burie them in the centre of the earth, that no eye may bee able to ſee them, make an euerlaſting

9 Turne thy face from my ſinnes, and blotte out all my miſdeedes.

ſeparation

ſeparation betwixt me, and mine iniquitie, which at this preſent I forſake, and from whom I vow an irrevocable diuorce.

10 Make me a cleane hart O God: and renew a right ſpirit within me.

Receiue my ſoule which I offer vnto thee: make it pure and cleane: renewe in my heart ſuch a ſpirite, as ſhall conceiue nothing but truth and holineſs. Make it, O Lord God, a temple for thy holy ſpirit to dwell in; that henceforth all my thoughts may breath out nothing, but the praiſes of my God: that thy will bee alway imprinted in my breaſt, and thy glorie written in my lippes.

When

When thou haſt ſo re-
ueſted and adorned mee,
with pietie, and integritie,
then ſhall I bee aſſured that
nothing can ſeparate mee
from thy preſence: and then
as the true eagle looketh
right vpon the ſunne, ſo
will I fixe my eyes vppon
the face of thine eternitie,
and ſhall beholde in thy
maruellous and glorious
countenance, all the perfe-
ctions which I am not able
now to conceiue. O let thy
ſacred ſpirite neuer more
diſlodge from my hart: for
hee it is which vpon the
wings of zealous loue, ſhall
carrie me into thy boſome,

11 Caſt mee not away from thy preſence: and take not thy holy ſpirit from me.

there to make me partaker of thine heauenly ioyes.

Make me then euermore to taſte the ſweetnes of this immortall life: ſaue mee ſpeedily, from the rockes of this world, which on euerie ſide threaten ſhippe-wracke. And as the Mariner now comne vnto the hauen, crowneth the maſte of his ſhippe with garlands in ſigne of ſafetie: ſo crown me my God with the precious giftes of thine holy ſpirit, for pledges of euerlaſting bleſſedneſſe, which thou haſt promiſed mee. I ſay, of thy ſpirit which raigneth among thy faithfull, which

12 O giue me the comfort of thy help again, and eſtabliſh mee with thy free ſpirit.

which giueth faith to thine elect, loue to thy beloued, and hope to them, whom thou haſt predeſtinated.

And ſo whilſt my ſoule ſhal abide in this exile, waiting when thou ſhalt call him home, I will teach thy wayes vnto the wicked, by following which, they may pleaſe thee; and will direct them how to paſſe through the darkneſſe of this world, without ſtumbling at ſuch offences, as daily offer themſelues: they ſhall beleeue mee, and ſo be conuerted vnto thee, O father of light: they ſhall receiue thy faith into their hearts,

13 Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhall bee conuerted vnto thee.

and ſhall walke in thine obedience.

14 Deliuer me frō bloud-thirſtineſs O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſnes.

I know O Lord, that ſome will againſt my voice ſtoppe their eares, and obſtinately perſiſt in their vices; they will conſpire my death, and ſeeke to drench their barbarous crueltie, with my bloud. Deliuer me from their hands O God, and preſerue mee, that I may declare thy iuſtice, and pronounce their condemnation. I will foretell their wretchednes, and they ſhall feele it: yea, as ſoon as I haue made an ende of ſpeaking it, thy hand ſhall ſmite them: and no ſooner

ſhall

ſhal thy hands haue ſmitten them, but they ſhal be broken like a Potters veſſell, and come to ſodaine deſtruction.

Then ſhalt thou open my lippes, and my mouth ſhall ſhew forth thy praiſe, & declare thy victory: the aire ſhall bee calme, the winde ſhall ceaſe, the riuers ſhall ſtay their courſe to hearken to my voice, whilſt it ſhall chaunt & reſound the maruellous actes of the eternall God. For thy praiſe ſhall euer be the ſacrifice which I will offer vnto thee, and which ſhall bee euer acceptable in thy ſight.

15 Thou ſha't open my lippes, O Lord: and my mouth ſhall ſhew forth thy praiſe.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

I would ere this haue filled thine aultars with the bloud of beasts: I would haue slaine a thousand oxen & a thousand sheep to thine honour: but bloud doth stinke in thy nostrils, thou art not pleased with flesh: the smoke of such offerings doth but vanish in the ayre, and can not ascend vp vnto thee: it is the voice alone of a righteous man, vvhich findeth passage into heauen, and therin is presented vnto thee.

17 The sacrifice of God is a troubled spirit,

Oh how acceptable a sacrifice before thee is a hart pierc't with repentance! an hart humbled and deiected

in

in the knowledge of its ſins! neuer ſhall ſuch a one be reiected. For the way to aſcend vnto thee, is to deſcēd in our ſelues: to touch the heauens, we muſt fall down grouelling vpon the earth: to bee heard of thee, wee muſt bee ſilent: and to bee crowned in thy kingdome, wee muſt ſuffer paine and affliction in this vvorld. Theſe are the ſacrifices by which wee muſt make an attonement to thee, and enter into that couenaunt which thou haſt appointed.

and a contrite heart O Lord, ſhalt thou not deſpiſe.

And if thou wilt O Lord, that we offer oxen and buls, that wee make thine aultar

18 O be fauourable and gracious

vnto Sion: build thou the wals of Ieruſalem.

fatte with the bloude of beaſts; if thou wilt that by the death of the innocent holocauſt, wee ſhall repreſent the death and innocencie of him whom thou haſt deſtinied for the redemption of our ſoules; if the figuring of that which is to come, in the perſon of that immaculate lamb, bee acceptable, in killing of Sheepe and Rammes: O then look downe with thy eye of pitie vpon thy poore people, comfort thy diſtreſſed Sion, giue courage to her poore inhabitants, that they may repayre the decayed walles

of thy holy citie, and build vp thy temple, though not with that glory which thou deſerueſt, yet with as great as the riches of this world will retch vnto.

Thither then ſhal all thy faithfull flocke come from all parts to ſacrifice vnto thee: and there ſhalt thou accept the propitiation for their ſins. But O my God, it is neither the bloud nor death of beaſts, which can waſh away their offences: the expiation of their diſobedience and ſtubbornneſſe is prepared from all eternitie.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſnes, with the burnt offerings and oblations: then ſhall they offer yong bullockes vpon thy aultar.

This is that ineſtimable

ſacrifice, that immaculate holocauſt, which ſhall take away the veile, diſpell the darkneſſe, breake the partition wall; to make vs ſee face to face, the truth of our ſaluation; to make the bright beames of mercie ſhine vpon vs, and to reſume vs vnto the communion of that eternall happineſſe, from vvhich wee of our ſelues had fallen. O moſt merciful God, which haſt opened the eyes of mine vnderſtanding, to ſee the myſterie of my ſaluation; make me O Lord, by a liuely faith, to taſte of that fruite, which flouriſhed

ſhed vpon the tree of the Croſſe, and ſhall quicken with his iuice mortified ſoules: preſerue and heale vs for euer from that miſerie and calamitie, which hath ſo miſerably fallen vpon the race of man, & hath been deriued from the firſt to the laſt through their diſobedience.

Pſalme

Pſalme 102.

Domine exaudi.

1: Heare my prayer O Lord: and let my crying come vnto thee.

O Lord, I haue long cryed vnto thee for mercie, and am ſtill to attend on thee for ſuccour. The ayre is filled with my cryes: the windes haue carried the voice of my complaint to the ende of the earth; and thine eare which heareth mee from the depth of hell, doth not hearken vnto my prayer, which pierceth vnto the very heauens. Wilt thou then

then O Lord, be only deafe to mee? and ſhall all the world heare my moane before thee? No, no my God thou haſt been abſent from mee too long to reiect me, now when I come vnto thee for ſuccour.

Turne not away thy face from mee O Lord, now when ſo many thouſands of griefes lay hold on mee, and ſo many miſchiefes aſſault me. Alas, I haue placed all my hope of riſing, in the milde looke of thy countenance. I haue forſaken the world, to draw neere vnto thee. I haue abandoned the children of the earth, to ioin my

2 Hide not thy face from me in the time of trouble: Incline thine eares vnto mee when I call, O hear me, and that right ſoone.

my ſelfe to the Maiſter of heauen: and wilt thou now forſake mee? O doe not ſo good Lord: but aſsiſt and ſtrengthen my weakneſs all the dayes of my life; that as ſoone as I ſhall lift my voice vnto thee, ſo ſoone I may feele the comfort of thy preſence: and let thy grace ſpeedily deſcend vpon mee, as an Eagle haſteth to ſuccour her yong. For vnleſſe thou aſsiſt me, how ſhall I be able to fight againſt the enemies of my ſoule?

3 For my dayes are conſumed away like a ſmoake, & my bones are burnt vp as it were with a firebrand.

My ſtrength faileth me, and my life dayly conſumeth as a ſmoake that vaniſheth away into nought: the ſame

ſame eye that ſeeth it riſe out of the fire, ſeeth it alſo diſperſed, & in the ſame moment ſeeth both its beginning and its ende: man may looke after it; and loe, not ſo much as the trace therof it ſelfe. He that hath noted the ſmall branches cutte off the trees, and laide in the ſunne, how ſoone they loſe both ſappe and verdeur; may ſuppoſe hee ſeeth my bones which are dryed vp, and fallen away, and fit for nothing but a Tombe. A Tombe no doubt might make me happy, if a ſmall graue could ſtay the courſe of my moſt extreame miſerie.

He

4 My heart is ſmitten downe, and withered like graſſe, ſo that I forget to eate my bread.

Hee that hath ſeene the graſſe cut down in the medowes, how it fadeth, changeth his liuely hewe, & withereth, let him looke vpon my face, ſo wan and pale, that I looke like death it ſelfe. My heart is ſcorched in the midſt of my entralls, and my bloud is dryed vp within my veines, becauſe I remember not to put bread within my mouth, and forget to take my daily repaſt.

5 For the voice of my groaning my bones will ſcarce cleaue to my fleſh.

My mouth ſerueth mee but to lament and crye: and the voice of my daily complaints is ſo ſtrong that it ſpendeth all the reſt of my vigour,

vigour, ſo that my bodie, conſuming with heauineſs, falleth away by little and little, & now my bones appear moſt wofully through my skin. Why then doe I care to remaine any longer in this bodie, the ſubiect of my miſery? Why doe I watch to preſerue this life, which wreſtleth againſt ſo many miſeries? which is cleane ſpent with ſo many afflictions? Were it not much better for mee, with the ende of my life, to ende my miſeries?

6 I ambecom like a Pellicane in the wilderneſs:

The Pellicane that in the ſolitarie deſerts of Egypt, tormenteth her ſelfe vvith griefe

and like an Owle, that is in the desert.

griefe, to haue slain her yong ones, besprinkles them with her owne bloud, to restore them that life which she had taken frō them; is not more sorrowful thē I, nor maketh more grieuous moane then I. Hath not my sin procured the death of my deerest child, which I loued more then my selfe? And now that I haue already spent all my teares, the bloud is readie to spring forth of my eies, least my plaints should faile in so woefull a case. But the Pelican redeemeth her young, by the price of her bloud: and I miserable wretch shall bee vtterly depriued

priued of the child, which I ſo tenderly affect. I forſake the day and the light, and confine my ſelfe in the obſcure darknes, as a doleſull Owle, which goeth not out of her hole, vntill the night with his ſable mantle haue couered the earth.

I watch continually and take no reſt, I ſeeke to hide me from miſchiefe, which commeth vpon mee as an armed man. I am quite diſcomfited, my courage faileth mee: I doe nothing but ſearch for a corner to hide me in: euen as a ſolitarie ſparrow, which beaten with winde and raine, doth ſeeke

7 I haue watched, and am euen as it were a ſparrow that ſitteth alone vpon the houſe toppe.

ſeek ſome couerture, where ſhee may ſhrowde her ſelfe from the raine, and alſo receiue ſome heate from the ſunne.

8 Mine enemies reuile me all the day long, and they that are mad vpon me are ſworne together againſt me.

Mine enemies ſeeing me thus deiected, reuile mee, and make a mocke of my miſery: they that vvere wont to make much of me, in ſtead of condoling with me in mine affliction, haue conſpir'd againſt me. What ſhall wee then account of the goods of this world, when the greateſt riches, a man can attaine vnto, is to haue many friends; and yet friends are ſo double, that they make ſmall reckoning of

of violating their faith.

Behold, my glorie is decayed, the floure of my beautie is fallen away, and withered; for I haue caſt aſhes vpon my bread, and mingled my drinke with teares. But ſhall I for this, bee ſtill a laughing ſtocke to this wicked race of infidels?

9 For I haue eaten aſhes as it were bread and mingled my drinke with weeping.

I am come indeed before thy face, in the day of thy diſpleaſure: thou haſt laide vpon me the arme of vengeance, and it hath beaten me downe, and laid me in the duſt. I had magnified my ſelf among men, and loe now am I brought dowe.

10 And that becauſe of thine indignation, and wrath: for thou haſt taken me vp and caſt mee downe.

O vaine preſumption! to what height haſt thou made mee mount, to giue mee the greater fall? Alas, what could I finde in my ſelfe, which could breed in my hart ſo high a ſelfe-conceit?

11 My dayes are gone like a ſhadow, and I am withered like graſſe.

As the ſhadow of a body decreaſeth by little and little, according as the ſunne riſeth higher and higher ouer it, vntill it appeare but as a point: ſo as ſoone as thine anger was riſen ouer me, O Lord, my life, my goods, and my greatneſſe did by little vaniſh & turne to nought: ſo that now, behold I am but as the haye

ſpread

ſpread vpon the ground, without grace, and without colour: they bind it vp in bottles to feede their ſheep: and al thoſe glorious flowers which before were ſo ſweet & fragrant, are now bound vp togither with the thiſtle and hemlocke.

But what? ſhal I therfore giue ouer all hope? Not ſo my God: for thy might is immenſe, and ſhall neuer decay: Thy mercy is infinite, & ſhall extend ouer all thoſe that truſt in thee. One age ſucceedeth another: but the memorial of thy louing kindneſs, ſhall endure for euer. One generation goeth, and

12 But thou O Lord ſhalt endure for euer: and thy remembrance throughout all generations.

and another generation ſucceedeth, and all ſhall recount thy praiſe, and magnifie thy goodnes.

13 Thou ſhalt ariſe and haue pitie vpon Sion: for it is time that thou haue mercy vpon her, yea the time is come.

Thou ſhalt at length ariſe O Lord, and be merciſull vnto Sion, for the time approacheth. Behold, I ſee it at hand. The Riuers doe not ſẽd ſo much water into the wide boſome of the Ocean, as thy bountie will ſhowre bounty and graces vpon the face of this land. Open your hearts, O yee people, open your hearts wide: for the liberall hand of my God will fill you, with a holy zeale, vvhich ſhall purifie you, and make you

you as faire beaten gold.

For the edifice of Sion, O Lord, is the refuge for thy ſeruants: this is it they loue ſo well, this is it they deſire ſo ardently: this is it where they waite for thy mercie: this is the temple O Lord, which thou wilt deſtroy in three daies, and in three daies build againe, to be the manſion of life eternall, the ſeate of ſaluation, the ſtore-houſe of grace, the temple of eternitie.

14 And why? thy ſeruãts think vpon her ſtones: and it pitieth them to ſee her in the duſt.

Then my God, ſhall the nations ſtand amazed: and the kings of the earth ſhall tremble at the brightnes of thy glorie. What corner

15 The Heathen ſhall feare thy name O Lord: and al the kings of the earth thy maieſtie.

of the earth ſhall bee ſo ſecret, but that thither alſo ſhall ſpread the fruit of thy bleſſed comming? What people ſhall there bee ſo remote from the ſunne, ſo confined in darknes, which ſhall not open their eyes to behold the glorious luſtre of ſaluation, which ſhall ſhine vnto them? The heauen ſhall encreaſe the number of his lampes, to giue light at thy glorious entrance into the world: and kings ſhall come from far, to doe homage to the King of Kings, and Lord of heauen and earth.

For hee hath exalted his throne

throane in Sion, with great and magnificent preparation: there ſhall men ſee him enuironed with glory, and obſcuring the Sun & Moon with the brightneſs of his countenance. But wherfore haſt thou O Lord, ſo highly exalted the throne of thy glory?

Is it to this end that thou mighteſt contemne the humble prayers of thy faithfull ſeruants, and to neglect all the world, which is nothing in compariſon to thy greatneſs? Ah, nay, my Lord. Thou haſt therefore ſet thy ſelf in a place ſo eminent, to the end that all the

16 When the Lord ſhall build vp Sion, and when his glory ſhall appeare.

inhabitants of the earth might ſee & acknowledge thee to bee their God: and to run to thee for grace and mercy: for thou art euer ready preſt, to incline to the humble call of thy ſeruants, and neuer diſdaineſt their pitifull requeſt. Look now vpon them al arraignd like poore priſoners condemned to the chaine, who attend the view of ſome King, to bee by him deliuered at the day of his coronation. Euen ſo deliuer theſe O Lord, who are ſold vnder the ſlauery of ſinne: and at the turne of thine eye, all their irons ſhall fall from them. Then

Then ſhall they be heard to chaunt out the ſong of glory, to the victorious king: their voice ſhall bee heard throughout all the parts of the earth: and the memoriall of thy ſingular bounty, and infinite mercy ſhall bee engrauen in mens harts, to remain from generation to generation to all poſteritie. The Earth ſhall melt away, the waters ſhall be dried vp, the aire ſhal vaniſh, the heauens ſhall paſſe away, and be no more: but the memoriall of thine aboundant kindnes, O eternall God, ſhall endure for euer.

18 This ſhall be written for them that come after: and the people which ſhall bee borne ſhall praiſe the Lord.

19 For hee hathlooked down from his ſanctu-rie; out of the heauen did the Lord be-hold the earth.

Thou art the euerlaſting God, who haſt daind to caſt down thine eyes from hea-uen, to behold the neather-moſt parts of the Earth, to take notice of their tor-ments, who lye faſt bound in the depth, who haſt heard their groanings, and immediately runne to their ſuccour, to vnbinde and ſet at liberty theſe poore priſo-ners, and their whole poſte-ritie. Death hath vanqui-ſhed them by the ſtrength of ſin; and had ſhutte them vp in darke dungeons: but the Lord of life, hath con-quered death, and hath gi-uen full deliuerance.

That

That ſo they might declare thy praiſe O Lord in Sion, and proclaim thy clemencie in Hieruſalem. But though euery one of them had an hundred tongues, & though their voice were as ſtrong as thunder, yet would they not bee able to reach vnto the greatneſs of thy glory: though all the parts of the world conſpire in one, to repreſent in their motions ſome part of thy might and infinite bounty, yet can they reach no further: for theſe are depths, and the depths of depths, which haue no bottom nor bound, and which wee are

20 That he might hear the mournings of ſuch as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the name of the Lord in Sion, and his worſhip at Ieruſalem.

not able to see, but a far off.

22 When the people are gathered togither & the kingdomes also to serue the Lord.

Let it then suffice, O my God, that thy people assembled & revnited both in body and minde, doe vvith humble deuotion offer vp vnto thee, the wil they haue to honour thee: for the effect is not able to approach to that, which to thee is due. Let it be acceptable in thy sight O Lord, that the kings of the earth doe prostrate themselues at thy feet; and do tender that homage and seruice, which is due to thee, as to their soueraigne Lord. They shall lay down their scepters on the earth, and their crownes at their feet,

feet, and ſhall preſent an innocent conſcience, as a ſacrifice of an humble deuotion. I will bee the firſt, O my God, that wil proſtrate my ſelf before thee, to worſhip and ſerue thee with my whole heart: On thee onely will I fixe my thoughts: to thee will I conſecrate my ſpirit. Quicken it O Lord; that beeing purified with the ſacred ardour of thy loue, it may (as a moſt pure mirrour) receiue in it the image of thy incomprehenſible beauty and perfection, and may feele in it ſelfe the reflexion of thy ſincere amitie, vntill thy infinite

beautie ſhall aſſociate it vnto the number of thine elect, to be with them coheir of euerlaſting life.

23 He broght downe my ſtrength in my iourney: and ſhortened my dayes.

Now my God, doe I feele that thou haſt enlightened my ſoule with thy grace, and haue firſt felt the fauor which thou wilt beſtowe vpon the ſons of men. My ſpirit hath already ſeen a far off how thou wilt come to redeeme the world; but it feareth it ſhall dye before thy comming; and this is the cauſe, why it hath cried vnto thee, ſaying; Tell me O Lord, what ſhall be thee courſe of mine age, & when thou wilt ende my dayes?

Cut

Cut not off the thread of my life O Lord, at the firſt or ſecond turne of the ſpindle, and take mee not away in the middle of my courſe. Let me liue O my God vntill the time come, wherein thou ſhalt open the treaſures of thy graces, to beſtowe among men the largeſſe of ſaluation: or at leaſt if thou haſt ſo determined of mine ende, that my life may not continue till then; remember my poſteritie, and let him ſpring of my race, that by his comming ſhall redeeme and ſanctifie the earth.

24 But I ſaid, O my God take me not away in the midſt of my age: as for thy yeeres they endure throughout all generations.

I know O Lord, that thou

thou haſt from the begin-
25 ning faſhioned the heauen
Thou Lord and the earth, and whatſo-
in the be- euer is good, and excellent
ginning in the world, is the worke
haſt laide of thine hands.
the foun-
dation of
the earth:
and the
heauens
are the
workes of
thy hands.

But all the vniuerſal ſhall
wax old as doth a garment:
they vaniſh away, and ſhall
be no more to be found: it
hath been created, and it
ſhall bee diſſolued: it hath
had a beginning, and muſt
haue an ende.

26
They ſhall
periſh but
thou ſhalt
endure,
they ſhal all
waxe olde
as doth a
garment:
And as a
veſture
ſhalt thou
change
them, and

But thou O Lord, art
from euerlaſting, and thou
ſhalt continue the ſame for
euer. Time and continu-
ance, which conſume all
things, doe onely ſerue to
confirme

confirme thy being, and to publiſh thy diuinitie: and men do liue vpon the earth that they may contemplate on the one ſide, thine incomprehenſible greatneſſe, and on the other ſide, their owne infirmitie. Man goeth from place to place, & the ſame land doth change her inhabitants: one driueth out another, and all is renewed in a moment: but thou my GOD art yeſterday, and to day, and the ſame for euer. Euery prouince of the earth can reckon vp great numbers of Kings, which haue raigned one after another: but the

they ſhal be changed,

27 But thou art the ſame and thy yeares ſhall not faile.

the

the heauen and the earth doe continually ſing, that thou haſt euer been God alone, alwaies admirable alone: and that thy goings out and thy commings in, haue euer beene vvithout change.

28 The children of thy ſeruants ſhall continue, and their ſeed ſhall ſtand faſt in thy ſight.

Now O Lord, when I ſhall depart hence, I doe verely beleeue, that I ſhal taſte of that ſweet fruit, which ſhall heale vs of this contagious maladie (which hath been deriued from our firſt Parents, for eating the forbidden fruit) of death, and ſinne. For our children ſhal come after vs, and thou O Lord, ſhalt continue our poſteritie,

poſteritie, vntill wee ſhall come to appeare togither before thy face: not to receiue a rigorous doome; but by the merit and interceſsion of thy beloued Son, to enter into that inheritance of euerlaſting bleſſednesſe, which ſhall be giuen to all thy faithfull, by the adoption of the ſonnes, in the family of thy ſeruant Dauid.

Pſalme

Pſalme 130.

De profundis.

1 Out of the deepe haue I called vnto thee O Lord: Lord heare my voice.

OVt of the deepe bottome of the depth, I cryed vnto thee my God: loſt & couered in the fearefull cauernes of the earth, I called vppon thy name. Hearken vnto my voice, giue eare vnto my prayer. For all hope of ſuccour was gone; I looked about mee, and behold nothing but horrour and fearfulneſs: yet haue I not loſt courage, but waited for

that

that which thou haſt promiſed to all thoſe who liue in feare of thy name, and are obedient to thy commandements.

Bow down then O Lord, a fauourable eare to my complaint. If ſinne haue interpoſed it ſelfe betweene thee and me, to exaſperate thee againſt mine offences, and to mooue thee againſt my prayer, which I make vnto thee; driue it out of the ſight of thine eye of mercie: or rather O Lord, cloſe for a while thine eye of iuſtice, vntil the eare of thy clemencie haue receiued my confeſsion, & the humble

2 O let thine eares conſider well the voice of my complaint.

ble requeſt which I make vnto thee. For I come not to ſtand vppon mine owne iuſtification; but vpon thy gentleneſs and bounty.

3 If thou Lord wilt be extreme to marke what is don amiſſe; Oh Lord who may abide it?

If thou ſhouldſt keepe a regiſter of our faults, and cal vs to a ſtrict account for them, who could endure O Lord the rigour of thy iudgement? What day is there of my whole life, that deſerueth not a whole age of torments? Thou mightſt bring vpon mee all the puniſhments of hell, and yet the greater part of my ſinnes remain vnpuniſhed.

But thou art ready to receiue to mercie the ſinner

that

that commeth to thee with confeſsion in the mouth, and contrition in the heart. No ſooner hath he looked toward thy mercie; but he feeleth it work in him, breaking and diſſoluing ſinne, which had frozen his heart with feare and amazement. The puniſhment vvhich hangeth ouer his head, departeth farre from him; carying away with it, this miſerable carefulnes, which is a hel to the cõſciences contaminated with iniquitie. For this cauſe O Lord, would I neuer vtterly forſake thy lawe: but haue alwaies attended, when it would

4 For ther mercy wi thee: therfore ſhalt thou be feared.

would please thee to bee gracious vnto me. For hee that is ill aduised, and desperate in his sin, and abandoneth his soule, as past recouerie, doth like to the abhominable vsurer, who because he hath suffered some losse of goods, goes and hangs himselfe.

5 I looke for the Lord, my sou'e doth waite for him, in his word is my trust.

My soule hath not done so: for euen then when she felt thine hand heauie vpon me, exacting part of the punishment, which my faults had merited; yet did shee still hold fast the hope in thy promises.

6 My soule flyeth vnto

When the stripes vvere multiplyed vpon my back,

I cryed vnto thee, O Lord, Thy wil be done: only giue me as much ſtrength as affliction. Meaſure my paine according to my vigour: and if thou encreaſe my torment, augment my courage: and ſo haſt thou dealt with me O Lord.

the Lord: before the morning watch, I ſay before the morning watch.

Let all true Iſraelites therfore both day & night, put their cõfidence in God, look vpon him, and to him alone for all their ſuccour: for his ſuccour is readie, and neuer faileth thoſe that with integritie of conſcience, and puritie of wil call vpon him. Though their trouble be great & terrible,

7 O Iſrael truſt in the Lord, for with the Lord there is mercy: and with him there is plentious redẽption.

as

as ſooneas the Lord doth incline his eare to their cry, ſo ſoone ſhall they finde themſelues deliuered. For he aboundeth with mercie, and neuer faileth to ſuccor thoſe who make their recourſe to him. Inſomuch, that his bountie taketh away all the ſorrow, that we had for beeing ſinners; and makes vs as it were reioice that we had fallen; as at the cauſe, for which wee haue had ſuch trial of his mercy: for if our faults ſurmount meaſure, his grace exceedeth all imagination. Wee haue deſerued a long and hard captiuitie; but loe, he hath

nath deliuered vs, and ſet vs
t moſt ſweet libertie: wee
naue blinded the eyes of
our vnderſtanding; and lo,
ee commeth to illighten
s. O Iſrael, ye haue ſinned
gainſt the Lord: yee haue
nade a mocke at his lawe,
nd ſported your ſelues in
he breach of his comman-
lements, and forgotten his
ounty ſo plentifully pow-
td vpon you.

He hath freed thee from
niſerable bondage: he hath
d thee with bread from
eauen: hee hath made
treames to guſh out of the
ard rocke, to giue thee
rinke: he hath giuen thee
the

8 And he ſhal redeeme Iſrael: from all his ſins.

the moſt delicious garden of the earth for thine habitation: he hath made a couenant with thee, & made thee know his will. But ye haue conſpired againſt his honour, gone a whoring after ſtrange Gods, and troden his lawe vnder your feet: in a word, ye haue merited all the puniſhments of hell: and yet ſtill doth he offer himſelfe moſt graciouſly vnto thee: he will redeeme thee with the price of his bloud, from the ſlauerie of ſin, to which thou hadſt of thine own accord bound thy ſelfe. Behold him, who himſelfe payeth

the

the ranſome, for thoſe that haue betrayed him; vvho taketh vppon himſelfe the puniſhment of our back-ſliding, and the paiment of our forfeit. With what words ſhall we render him thankes? Open my lippes, my God, my Creator, my Redeemer, that my voice may bee lifted vp in that meaſure, as mine heart is enflamed with a boyling affection to giue thee praiſe and thankes, and to abaſe my ſelfe in the knowledge of my ſelf; that I may rouſe vp my ſpirits in the knowledge of that ſacred myſterie, whereby wee are rein-

corporated with thee, and admitted againe to thy couenant, to enter into this blessed participation of glorie; wherein all those shall triumph, who shall be partakers of the merite of the passion of thy welbeloued Sonne, the true and onely Sauiour of the world.

Psalme

Pſalme 143.

Domine exaudi.

O Lord, man is weary in the ende of all things: the continuance of his courſe putteth him out of breath: too much ſeeing, dimmeth and dazeleth his eyes: the clattering ſound deafeth his eares: but the more I crye vnto thee, the ſtronger is my voice, my courage increaſeth, and my prayer is the more pleaſing to mee: and all becauſe I begin my

1 Heare my prayer O Lord, and conſider my deſire: hearken vnto me for thy truth and righteouſnes ſake.

daily petitions, with Lord heare my prayer, and giue eare to my ſupplication: for in praying to thee my God, conſiſteth al my comfort. This is my prayer, O Lord, which doth coniure thy clemencie, to expiate my ſinnes; not by the rigour of thy puniſhment, but by the effect of thy grace, whereby thou haſt aboliſhed & caſt away from thy ſoueraigne and powerfull might and maieſty, the memory of mine offences.

2 And enter not into iudgement with thy

Deale not then in iuſtice, with thy ſeruant, neither giue him ouer to the rigour of thy lawe: for of all men liuing

uing, that ſhal appeare before the ſeate of thy iudgement, no man ſhall bee iuſtified, no man ſhall eſcape this fearefull condemnation; the puniſhment whereof is horrible, and the horrour immortall. Alas, O Lord, who can iuſtifie himſelfe before thee? It is thou that art offended; it is thou that ſhalt accuſe vs; it is thou that haſt ſeene our faults, and wilt beare witneſſe; it is thou that wilt iudge vs. When the accuſer ſhall be witneſs, and the witneſſe iudge, what ſhall then become of the guiltie? what cauſe ſhall ſerue to

ſeruant: for in thy ſight ſhall no man liuing bee iuſtified

cleare him? But I will not ſtand out O Lord, to come to this iſſue. I will arme me with thy grace, and oppoſe that as a buckler to thy iuſtice. Thy grace is procured by the acknowledgement of our faults, & humbling of our ſpirit. Loe, I lye proſtrate before thy feete, confeſsing my ſinne; O Lord haue mercie vpon me.

3 For the enemie hath perſecuted my ſoule: hee hath ſmitten my life down to the groũd,

My ſinne O my God, the capitall enemie of my ſoule, hath ſo diſcomfited and beaten me down, that I goe groueling vppon the earth, not daring to lift vp mine eyes vnto heauen. For

as

as ſoone as I lift vp mine eyes; loe, the light ſhineth vpon mee, to bring vnto light, all my manifold offences, which accuſe my conſcience. And I feele withall ſhame to couer my face; a face vnworthy to looke vp vnto heauen; the king whereof it hath ſo grieuouſly offended; a face too cowardly to caſt vp his eyes to thoſe places, where are ſo many thunders and lightning prepared, for the deſtruction of guiltie ſinners.

he hath laid me in the darknes, as one that had been long dead.

My ſpirit then hath led me into the darkneſſe, and hath buried mee in the

4 Therefore is my ſpirit vexed with-

in mee, and my heart within mee is desolate.

graue, as one that is dead. My ſoule within mee is heauie, & my heart is troubled: euen like him, vvho walking loftie with hye bent lookes, falleth vnawares into the bottome of ſome pitte, preſently his ſoule is troubled; he loſeth his vnderſtanding; he vexeth and tormenteth himſelfe; he knoweth, neither what to will, or what to do; vntill his ſpirits returning vnto him, he beginneth to conſider his eſtate, and the place wherein hee is, and the manner of his fall: then hee beginneth by little and little to regaine the toppe, and

and with great paine and labour to winde himſelfe out of the place, into which he ſo eaſily fell: ſo I hauing called to minde, as much as is poſsible, things paſt, and hauing entred into a profound meditation of the workes of thine hands; and hauing exactly conſidered the perfection of all things, which thou haſt created; then calling to minde the eſtate wherein thou haſt created me; and then propoſing to my ſelfe, that wherein now I finde my ſelfe, as it were ouerwhelmed vnder the ruine of ſinne; I curſe to my ſelf the

5 Yet doe I remember the time paſt, I muſe vpon al thy workes: yea I exerciſe my ſelfe in the workes of thy hands.

houre wherein my mother conceiued me, and the day that firſt opened my eye-liddes to make me ſee heauen and earth, the witneſſes of mine infirmitie: and in the ende finding nothing in this world that could comfort mee, in this diſtreſſe, I addreſſe my ſelfe yet further vnto thee.

6 I ſtretch forth my hand vnto thee: my ſoule gaſpeth vnto thee, as a thirſty land.

I fall down on my knees before thee, and ſtretch out my hands and armes to thee: and my ſoule thirſting after thy grace, doth attend with as great deſire, as the thirſtie and ſcorched earth, doth expect a gracious raine in the heat of ſummer.

Help

Help me then, and that ſoone, O my GOD: for I am alreadie cleane out of breath; my heart faileth: loe, how I fall into a ſwoun. Wilt thou, Lord delay, till death hath ſeiſed on mee? I am euen alreadie at Deaths doore, if thou make not haſt: for my ſenſes decay by little and little; my ſoule is as it were in a trance, and my body without motion. If thou O Lord, be farre from mee, if thou hide thy face from mee, I ſhall bee like vnto thoſe that goe downe into the depth of Hell: Pale death will ſit vpon my face, and

7 Heare me O Lord: and that ſoone: for my ſpirit waxeth faint: hide not thy face from mee, leaſt I be like them that goe downe into the pit.

and ſeize on my ſenſes: and which is worſt, ſpirituall death will ſlay my ſoule, fill it with fright and horrour, and vtterly depriue it of the knowledge of thy ſingular bountie, and the hope of grace, which ſhineth in thy miracles, as a glittering ſtarre, in the obſcure darkneſs of the night.

8

Cauſe mee then to vnderſtand and feele the effects of thy mercy betimes: and in the morning vvhen the ſunne beginneth to riſe vpon the earth, let thy mercie alſo riſe vpon me to enlighten mine ignorance, and conduct mee in the

O let me heare of thy louing kindnes betimes in the morning, for in thee is my truſt: ſhew me then the way that I ſhould walk in, for I lift vp my ſoule vnto thee.

wayes

wayes of thy commandements. Yet let it not, O Lord, bee wholly like the ſunne, which at the ende of his courſe goes to plunge himſelfe in the ſea, hiding for a time his light from ſilly men: but let it aſsiſt mee perpetually, & be as indiuidual a guide vnto my ſoule, as is my ſoule vnto my bodie: for the life of my ſoul, doth more ſtrictly depend vpon thy mercy, then the life of my bodie doth vpon my ſoule. O then let her neuer forſake mee: but let her light alwaies direct my goings in thy wayes, that I neuer wander out of that

path

path through which alone I muſt come vnto thee. For otherwiſe my ſpirit which is entangled amongſt the briers and brambles of this world, and wandereth in the thickets, were neuer able to finde out the right way; but poſting along at aduenture, might loſe both labour and trauell, neuer neere that place where ſhee deſireth to arriue. But my hope is alwaies in thine aide, and I look for ſuccour from aboue.

9 Deliuer me O Lord, from my enemies: for I flye vnto thee to hide me.

I am held captiue of thoſe that cruelly thirſt after my life: haſten thee O Lord, to my deliuerance:

to

to thee I flye for ſuccour: O receiue me into thy protection; teach mee what I ſhall doe: for to thee alone my God, doe I tender my ſeruice.

Away, away from mee, thou deceitfull pleaſure, which heretofore haſt bewitched my ſoule, and poiſoned my ſpirit: thou haſt fedde me with thy too too pleaſing delicates, to make me with a little hony ſwallow down a deadly poiſon of hemlocke; which diſtilling into all my members, hath made them half dead and voide of ſenſe: ſo that now I am little better then

10 Teach mee to doe the thing that pleaſeth thee, for thou art my God: let thy louing ſpirit leade me forth into the land of righteouſnes.

a dead man. But which is worſe; not my body alone, but euen my ſoule alſo, the fountain of my life preſent and to come is benumm'd.

11 Quicken me O Lord for thy name ſake: and for thy righteouſnes ſake bring my ſoule out of trouble.

It is time thē that thy ſpirit come to rouſe vp my dying ſoule, to take her by the hand, and leade her into a place of ſafetie, to quicken her and imprint in her the image of thy iuſtice; that, that may bee her ſhield againſt all temptations, which beſiege her on euery ſide, and threaten her finall ruine. Thou ſhalt come then, and by thy comming drawe my ſoule out of tribulation, receiue mee vn-

to mercie, and deſtroy all thoſe that haue conſpired againſt me.

Then ſhall my warre be at an ende, and theirs beginne: yea, with ſuch a beginning as ſhall continue in endleſſe griefe: and as the riuers running from their fountaine ſtill enlarge themſelues vntil they come into the ſea; ſo ſhall their miſerie increaſe from day to day, and in the ende plunge them into extreame languor and hopeleſſe diſtreſſe. And this ſhall bee the ende of all thoſe that vexe my ſoule: for I am thy faithfull ſeruant O Lord, and

12 And of thy goodnes ſlay mine enemies, and deſtroy all them that vexe my ſoule, for I am thy ſeruant.

and thou wilt not caſt me out of thy remembrance; but wilt call thoſe to account, who in reproach of my GOD, haue ſo ſhamefully handled mee. They laughed at my harme; but loe, the time is at hand, vvhen they ſhall bewaile their owne. Thy vengeance beginneth to flame againſt them, and men ſhal ſee them fall away, as leaues from the trees at the approaching of vvinter. How ſhall I glorifie thy name O GOD? And where ſhall I beginne to ſet forth thy praiſe? Shall I declare thy bountie in the creati-

on

on of ſo many admirable vvorkes as are vnder the Sunne? and thy wiſedome in preſeruing them?

Shall I proclaime thy iuſtice in condemning and taking vengeance of the pride of Angels, and diſobedience of men?

Shall I ſing of thy mercy in redeeming of thoſe, who by forſaking of thy law fell headlong into the ſlauerie of eternal death?

To what part of thy praiſes is the baſe tune of my voice able to ſtretch? or were my voice ſufficient, what eares were able to receiue it?

All

All things faile mee O Lord, in this enterprise, saue onely courage, and will: vvhich, filled with a vehement and feruent affection, cry out vnto thee as lowde as they can.

Assist their vveake essayes with thy grace: and since the teares of my repentance haue vvashed away the foulenesse of my sinnes, vvherewith my spirit vvas ouercharged, dejected and pressed downe; giue mee henceforth the wings of faith and hope, whose swift flight may carrie mee into thy bosome, to bee revnited to his first originall:

originall: that I may neuer hereafter entertaine any other thought, then vvhat may tende to the furtherance of thy seruice, and the aduancement of thy glorie.

(∴)

FINIS.